THE UNITARIAN

DECEMBER, 1907

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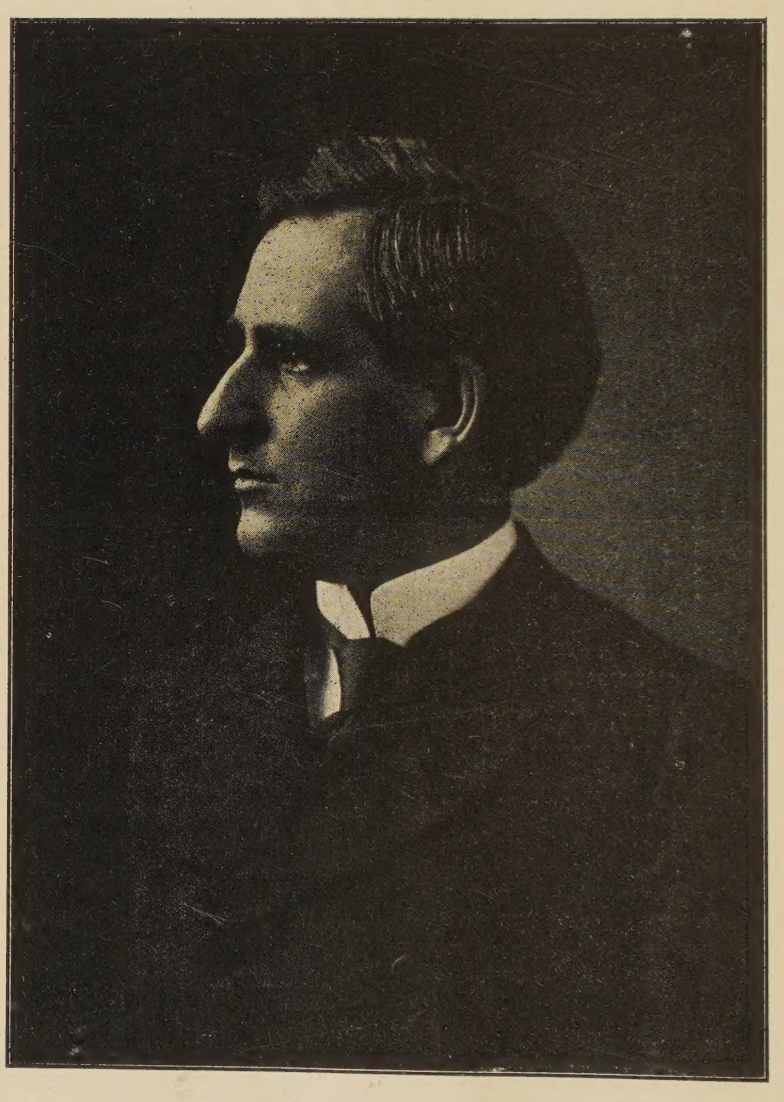

REV. WILSON MARVIN BACKUS,

Secretary of the Western Unitarian Conference.

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Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

PRESIDENT Southworth's Philadelphia address on "Congregational Democracy", which we publish elsewhere, is a notable utterance. Every body may not agree with all of his conclusions but every body must recognize the singular tone of fair-mindedness and generous spirit of judicial inquiry which are behind all that he says. He has the courage of explicitness and the courtesy of straight dealing candor, while his thorough-going analysis of present conditions in our denominational polity is masterly in its scope. We believe much good will come out of it.

The Unitarian Conference of the Middle States and Canada certainly responded heartily to Mr. Southworth's trumpet-call of leadership. The discussion following his address was absolutely without acrimony, and gave evidence of the utmost cordiality of relations between the Conference and the A. U. A. But resolutions urging the A. U. A. and the National Conference in turn to give opportunity for a searching discussion of the issues involved were passed with practical unaminity. We believe that the present officers and directors of the Association will welcome a move of this sort. All recognize the anomolous conditions now prevailing and will be glad to have voices from outside of official circles

bring frank and generous council looking for more complete efficiency and harmony in our national work.

Why indeed may not the example of the Conference of the Middle States and Canada be followed at other conferences? The issues of our "congregational democracy" are plainly the vital issues of the hour: why not, after Mr. Southworth's excellent suggestion, have such problems thoroughly thrashed out in local gatherings and then brought to the National gatherings with the accumulating clarity of previous discussion? Why may each local New England Conference at its mid-winter meeting, and the Western and Southern conferences at their Spring meetings give place in their programs to some consideration of this matter? This certainly would bring some zest of practical affairs into their deliberations, and who shall doubt that the President and Secretary of the Association will gladly co-operate in a movement that will give valid expression to the desires of their constituencies?

The issues in question are very explicit: 1st, Shall our national association be actually or only very partially representative? 2nd, shall its directors be nominated by distributed constituencies or by a central committee? 3rd, shall national officers have their virtual commission from the *actual* choice of the denomination as a whole, or simply from the selection of a fortuitous group of people gathered in Boston and vicinity? We want all the efficiency we can have. We rejoice in the able leadership of administration that has now fallen to our lot. Can we back that efficiency up by a method of logical democracy consistent with our congregational ideas? Let's reason together about it.

Christmas is not the festivity of a day, but the accumulating concern of many weeks. Only partially is it a churchly festival nowadays. It stands for diffused good-cheer, kindly-heartedness, and the concerted endeavor of all the world to surprise "other than oneself" with the unexpected gift,—or gift in unexpected form. Of course there is another side, and the cynic and the pessimist have all the chance they want for sinister glee. But what's the use? The optimist really has the last word, and the sun-lit side of the argument. As we said, the day is only partially a churchly festival: the best of its celebration lies in so-called secular places. Let the churches at any rate make their part wholesome and genuine. It is no time for dogmatics, or polemics: but an exceptionally good time for the enlargement of spiritual sympathies and the grace of generous fellowship. Dr. Hunter's address which we publish elsewhere is peculiarly pertinent to the season. This is a good time in which to feel after fundamental unity in things pertaining to religious faith.

To Our Subscribers

We make this proposition to those of our subscribers whose subscriptions are soon to lapse: Until January 1st we will extend the time of expiration of subscription six months, for every person sending the name of a new subscriber with a dollar to pay for the year's subscription. You doubtless have a friend who needs only to be reminded that he ought to have THE UNITARIAN in his home: or perhaps you have a nearer friend to whom you would like to make a present of a year's good reading. Is not this your opportunity?

CATHOLICITY AND "DENOMINATIONALISM."

Nobody in the world could more genuinely use the words of the ancient creed, "I believe in the Holy Catholic Church," than the true Unitarian—if for a moment he cared to do so. Credal expressions are not to our taste, indeed, and "Holy Catholic Church" has not exactly a Unitarian sound. But the thing it properly stands for is the thing we stand for: and in it lies the method of our freedom.

It stands for anti-sectarianism, but not necessarily for undenominationalism. That is the point we wish now to fix. The Unitarian idea of religion is one of absolute catholicity—of comprehensive universality, which is perhaps our better phrase. All true religious impulse, all seeking to know God and live the true life we hold to be of substance with our own purpose and ideal as a church. We have fellowship with the seeker after "the True and the Good" wherever they may be found,—and we urge that it is the business of the church to *insist on that sort of fellowship.* We are Christians, but only in a sense that shall not negative our fellowship with great non-Christian religions having yet God-seeking aspiration. We are liberals, but in a sense that insists upon a feeling of "comradeship in service" and "fellowship in faith" with countless folks who deem liberalism a heresy, and cling fast to ancient symbols that we cannot accept at all. We have our vital criticism of "orthodox" theologies, but our close affinity with much religion accompanying that theology. The Unitarian church, i. e. stands not for "Our Faith" as a segregating theology, but for a method of inclusive sympathy of religion to which "Our Faith" may give pertinent expression.

Bigoted Unitarians indeed there are, and those who would make our working body definitely a "sect." But bigoted Unitarians are merely underbred Unitarians; and sectarianism in our midst is reversal to type. Usually, rather, both are due to crass ignorance of our essential gospel, and indolence in the assertion of our essential spirit.

In other words we escape the folly of a sectarian Unitarianism, and increase the driving force of our inherent gospel, when we attain clearer and more definite grasp of the *real thing* for which the name "Unitarian" stands, and a vital thrill of its spirit of comprehensive fellowship.

That is why we urge for stalwart denominationalism. We believe in taking pains that the name which for convenience is used in connection with our organization of religious liberalism shall not lose its potency through vagueness, meagerness, or shallow exclusiveness:—either in our own use of it, or in the usage of those outside of our body. We believe in the up-building in our midst of a frankly assertive *esprit de corps* uniting us in the impulse and aspiration of our best. The reason why Theodore Parker was shabbily treated by Boston Unitarians in his time was because of the Unitarian underbreeding in his time, i. e. the failure of leaders and laymen of the time to assimilate what Unitarianism specifically involved. The mischief of the so-called Western Controversy of later time grew straight out of the evil of unexplicitness, and lack of vital passion of "fellowship in truth" amongst those on

both sides of the controversy. The cure for the evil of either crisis was not less insistance upon Unitarianism but more insistance upon it; sturdier pains to give it logical formulation and vital content.

Most of the time, the Unitarian ideal has been too big for the people who have borne it. The way for us to grow up to it is not to obscure and vaporize its substance or make vague and directionless its motive of achievement. The way to grow up to it is for our people to get into larger relations of fellowship under its spell, and stouter eagerness for realization of its vivid essentials of faith. That is what the true lovers of the Unitarian name and the Unitarian idea have set about to do. They are dead-set against all tendencies of sectarianism, partizanism and theological clannishness in the church; but they are trenchent champions for efficiency in fellowship and method in progress. It is that sort of thing that THE UNITARIAN exists to maintain, and it frankly owns up to calling that sort of thing "denominationalism." Let's have more of it, with no shame-facedness as to its nomenclature or its ideal.

A Christmas Remembrance.

BY FRANK L. PHALEN.

To God in the Highest be glory,
On earth Peace to men of Good Will,
Hark, the angels are singing in Heaven,
The Shepherds are listening still.

In the sky of our hope the Star beckons,
'Tis the symbol of faith and of light,
The Wise Men still welcome its advent,
And follow its path through the night.

In the morn they still bend o'er the Manger,
Bringing freely their gifts, and their gold,
For the heart's loving incense still rises,
And Christmas will never grow old.

Oh, the pathos and glory of living!
The joys and the sorrows of time,
The pain, and the heart-aches, and sinning,
The tears and the victories sublime.

O God of the years and the ages,
Let the wars and the miseries cease;
Heal the wounds of Thy wandering children,
And establish Thy kingdom of Peace.

"The religious man who is most useful is not he whose sole care is to save his own soul, but the man whose religion bids him strive to advance decency and clean living and to make the world a better place for his fellows to live in; and all this is just as true of the ordinary citizen in the performance of the ordinary duties of political life."

—*Theodore Roosevelt.*

The Rational Development of Our Congregational Democracy

BY REV. FRANKLIN C. SOUTHWORTH

THE subject upon which I have been asked to speak has not been of late a particularly popular one at our annual conferences. Not very much attention has been paid in recent years to the question whether we were a democracy or had come to be something altogether different from a democracy. The Unitarian ear is proverbially sensitive to the creaking of denominational machinery, and it is perhaps not an altogether unhealthful symptom that we like to turn from church statistics and the study of ecclesiastical polity to social problems and spiritual principles.

Sometimes, however, such a turning aside means neglect of obvious duty, and the evasion of an important responsibility. In our civil affairs we have been trying here in America for more than a century to demonstrate to the world the possibilities or a democratic form of government; and the chief reason for our lack of entire success is the fact that a considerable number of otherwise exemplary gentlemen, instead of giving personal attention to their duties as citizens, have been willing to delegate these duties to others. Now congregationalism, like government by town meeting, means responsibility on the part of each for directing the affairs of all; and though there may be no immediate danger in our fellowship of the subversion of our rights or the usurpation of our privileges as congregationalists, ecclesiastical history like secular history amply demonstrates that the price of liberty is nothing less than eternal vigilance.

I take it that we are in this conference believers in congregationalism. It is natural that a group of churches which trace their origin directly to the Puritans, and which owe their very existence to the freedom for doctrinal variation which prevailed in the churches of Puritan origin, should have a bias in the direction of congregationalism. The congregational polity, if I may quote from one of its most eminent representatives, means two things: First the independence and the democratic constitution of the local church; and second the fellowship of the churches in advisory councils and friendly conferences. It is of the essence of congregationalism first that no person outside the congregation may exercise any control whatever over the affairs of the congregation,—its beliefs, its method of worship or its choice of a minister; secondly that every person inside the church is on a plane of equality with every other person with respect to the interests they have in common; and thirdly that each church may unite with other churches in order to promote their common beliefs, and protect their joint interests. The first word of congregationalism then is freedom and the second word is fellowship,—freedom, if necessary, even at the expense of fellowship, but never fellowship at the expense of freedom. It is, however, the fundamental proposition of congregationalism that freedom and fellowship may exist together. Let us see whether this proposition is true for the group of churches of which this paper is expected to treat.

I pass by as superfluous the question whether in the development of our congregational democracy the intellectual freedom of the congregation has been preserved intact. If it has even been in danger it seems to be generally conceded that such danger no longer exists. That there has been, however, a rational development in the direction of a vital fellowship of the churches, admits of much more serious question. To that question therefore this paper will mainly address itself.

The first movement in the direction

of a Unitarian fellowship was the forming of the American Unitarian Association in 1825 by a group of distinguished Boston ministers and laymen. It was composed of such individuals in the churches as were willing to pay the membership fee, was purely a missionary body, and did not assume any administrative functions. There were at this time not more than a hundred and thirty-five Unitarian churches in America, and not more than half a dozen outside New England. But the Association did its work so well that the number of churches gradually increased. Unitarianism crossed the Alleghanies, penetrated the Mississippi Valley, and by the year 1852 had planted enough churches in the Central West to constitute the Western Unitarian Conference. The founding of this conference was followed by the organization of the National Conference in 1864, and at a later time by the establishment of state and other local conferences, which now cover the entire country. An intelligent discussion of the relation of these different organizations to our congregational democracy demands a consideration of the striking difference which exists in the way in which their membership is made up.

That difference, to state it in a single sentence, is as follows: that whereas the voting members of the conference which I have mentioned, local and national, consist of representatives of the churches, the voting members of the Association consisted until 1884 exclusively of annual and life-members; and though delegate membership was conceded to contributing churches in 1884, the life-members at the present time outnumber the delegate-members nearly three to one. Moreover while the number of delegate-members increases only by the gradual increase in the number of churches, the number of life-members is rapidly increasing from the membership of the churches already formed.

The non-representative character of the Association becomes even clearer, moreover, when we examine the method of its election of officers. Nominally they are elected at the annual meeting. Practically they are appointed by a nominating committee, one of whose duties is to nominate its own successors. It has usually consisted of two Boston laymen or laywomen, to whom are added two ministers who live at a distance from Boston, who do not attend, and apparently are not expected to attend, the meetings of the committee. It sometimes happens indeed that they are not even consulted by letter. The chief responsibility, therefore, for selecting the officers and directors of the Association, falls upon the two laymen. The members of this committee of nomination, (which, it is needless to say, invariably consists of men or women of high character) having had this great responsibility unexpectedly thrust upon them, and realizing their own lack of large acquaintance with the Unitarian ministers and laymen throughout the country, do the eminently natural thing under the circumstances; that is, they secure advice from our denominational headquarters. Then, having been properly advised, they send out ballots to the life-members and delegates giving them a choice between two persons in the selection of each director, but no choice in the selection of the other officers. The life-members and delegates invariably ratify the choice of the committee for these other officers, and the annual meeting in turn goes through the form of confirming this ratification.

Such a method of choosing the officers of our chief missionary society is admirably calculated to prevent mistakes from being made at the annual meeting on the impulse of the moment, but it is calculated just as inevitably to remove almost the last vestige of democracy in the management of the Association. If the Association were, —as it is not,—a political machine, and if there were (as is not at present the case) at the head of the machine a man who was desirous chiefly of perpetuating his own regime, it is difficult to conceive of a system more ingeniously

adapted to the attainment of that end With a board of directors who are elected for terms of only three years, and who frequently fail of renomination after the first term, and with a clear-headed, vigorous, and self-reliant man at the head of the Association, compelled to make up the missionary committees for the different sections of the country mainly of laymen who are without personal knowledge of the sections with which they have to do, and formulating his own policy upon long lines, there is likely to result a degree of centralization which is unequalled in any Protestant religious fellowship.

In saying this I hope it will be understood that I am making no attack upon the directors of the Association, with whom I have been proud to be associated for two years as a member, or against their president. I yield to no one in my admiration for that officer for his ability, his resourcefulness, and his knowledge of the field. He seems to command in a rare degree the confidence of a splendid group of laymen and laywomen in Boston and the vicinity, whose like cannot I believe be found anywhere else in the world, who by gifts and bequests have doubled the endowment of the Association during the last ten years. He has selected his staff officers with the skill which betokens keen observation and a wide acquaintance with our ministers. He has had for seven years the assistance of a secretary whose loyalty, unwearying devotion, and willingness to respond immediately, no matter at what expense to himself, to a summons from any part of the field, have won the unbounded admiration of us all. He has selected as this gentleman's successor in the secretaryship a man who is winning in constantly increasing measure the confidence and affection of those with whom he is brought in contact. The willingness of the Board, as at present constituted, to be guided by the advice of the President and Secretary in the transaction of business of the greatest importance, is seen at the time of its annual meeting in anniversary week, when the income of the preceding year, apportioned by the President among the different sections of the country, is voted at a single afternoon sitting, by a company of directors, one-third of whom have been just elected, and three-fourths of whom are laymen.

That this centralizing tendency is an evil one or that it ought to be resisted, I do not venture to affirm. In my own opinion it has been in the direction of increased efficiency. I am concerned, however, at this point, not with the efficiency of the Association, but with the effect of the increased power of its Executive, and the growing number of secretaries, field agents, Billings lecturers, and other assistants at his command, upon our congregational polity.

The first natural and obvious result has been to magnify the importance of the Association in the eyes of those who are nearest to its work, and to secure a generous increase in the gifts which flow into its treasury—a result in which we may all take genuine satisfaction. Along with the magnifying of the functions of the Association, however, I seem to see in the second place a dimunition of interest in the work of our quieter and less spectacular conferences, local and national, which are not "doing things" on anything like so large a scale. Our Middle States' Conference has a definite task which the churches are doing together, and that task imparts a sense of reality to its work. The Western Conference sets itself annually at a still more difficult task, with proportionally beneficent results, in fellowship and unity of aim. The Iowa Unitarian Association makes yearly demands upon its churches in order that it also, like these larger associations, may keep an agent in the field. All these enterprises react favorably upon the churches concerned. But this work, instead of receiving the cordial endorsement of the National Association, has had to be carried on, unhappily, in a considerable measure,

in competition with it. Moreover the amount raised by all of these conferences together has been in the nature of the case insignificant compared with the amount raised by the older missionary body; and outside of Iowa and the Western and the Middle States' Conferences, with a few exceptions, no attempt at independent missionary work is made at all.

Now the average layman who lives near enough to our national headquarters to realize that they are the source of so vigorous a propaganda, will be inclined to help this propaganda forward and to remember the Association in his will; and by the same token the layman who recognizes the comparative feebleness in a financial sense of all our other conferences, and discovers that they meet mainly to talk rather than to act, will be proportionately lukewarm in his support of them. To a certain extent we seem to be paying the cost of the increased efficiency of the Association in a diminished sense of fellowship with one another on the part of the individual churches. The strengthening of the tie which binds the churches to Boston, has been, I fear, in some cases at least, the weakening of the tie which binds them to one another.

A more difficult phase, however, of the development of our national missionary organization, appears in its unconscious tendency to assume administrative functions. The Association was organized for a very definite and a very modest task. No expectation that any one of its officers would be anything more than a missionary agent of the churches, seems at first to have been entertained by anyone. Only a few of the churches indeed were originally represented in the Association. It is natural, however, that in the absence of any regular administrative officers, administrative authority should more and more be assumed by an executive agent. It is far easier to assume it in a small fellowship like our own where the executive functions are highly centralized, than in a larger fellowship. The Baptists, for example have three societies, each independent of the others, for the work which is done by our Association. The Trinitarian Congregationalists have six, namely: the American Board, the Educational Society, chiefly for the support of their theological seminaries and for the aid of theological students, the Home Missionary Society, the Publishing Society, the American Missionary Association, and the Church Building Society. The Presbyterians have a missionary society and a missionary appeal for every month in the year. The president of an Association like ours in which are included such a diversity of functions, coming into direct and constant contact, as he does, by letter, by person, or through a representative, with all the churches, comes speedily to be known and trusted by them as is no other man. They come to him constantly for advice as to the selection of ministers, and find that his wide knowledge of available men makes his assistance invaluable. If he holds his position for a term of years the pulpits of the churches from the Atlantic to the Pacific will be filled in large measure by men of his recommendation.

In any communion the mediation between the ministers and the churches is one of the most difficult and delicate features of the work of an administrative officer. If superhuman wisdom, tactfulness, and courage are needed anywhere, they are needed here. Nominally, of course, we have no provision in our church polity for such an officer. Other denominations, recognizing the need of such an office, hedge it about with safeguards. The Methodists, for example, who are a highly centralized body, distribute this responsibility between the bishop and the board of presiding elders, and actually as a matter of fact allow a large amount of discretion to the individual church. A Unitarian church in Hungary, in its choice of a minister, must consult the Presby-

tery, and the bishop has only a veto power. One of our own churches, if it is not aided by the Association, is free of course to make its own choice; but realizing the large possibility of error it wisely learns to make its selection under expert advice.

This situation, however, creates an anomalous relation between the head of the Association and the ministers. More and more does the former in his faithful service of the churches find himself the arbiter of the destinies of his brethren. Theoretically his sanction of a ministerial appointment is necessary only in the case of the considerable number of churches which are aided by the Association. Practically, however, whenever a vacancy occurs in any part of the field, it has become the altogether natural thing to turn to the Association for advice.

Now the bearing of this apparent digression upon the development of our congregationalism is this: Given an executive officer of our one national missionary organization, a single word from whom at a critical moment is liable to determine the field in which any minister in our fellowship is to work for the remainder of his life, and the question arises whether the principle of the square deal does not demand that such an officer should be in turn responsible in large measure to his brother ministers for his election and retention in office. Such provision is surely made in other religious fellowships, even in those which are most highly centralized. One of the features of the recent series of local conferences in the Methodist Episcopal church,—conferences which are composed exclusively of ministers,—was the warmly contested election of delegates, who in turn are to elect the bishops at the approaching general conference. The fact that the local conferences are able through their representatives to take part in the deliberations of the general conferences and in the election of the highest officers of their church, gives an importance to the local meetings in the minds of their constituency which has been notably absent of late from many of the meetings of our own local conferences. And the fact that every minister of the church has a voice directly or indirectly in the choice of the bishops, and that there is no company of life-members or Board of Directors which can nullify his vote, engenders a relation of mutual responsibility between the bishops and the ministers that is altogether salutary.

No such mutual responsibility is provided for by our Association. Ever since I have known anything about it the original choice of its chief executive officer has been made by its Board of Directors, a body which contains three times as many laymen as ministers. And among the life-members of the Association, by whom the choice of the directors is confirmed, the laymen and laywomen bear to the ministers the proportion of nine to one. Such a situation, I venture to assert, exists in no other religious body in Christendom, and its existence in our own little fellowship is fraught with sinister possibilities. A clerical officer, elected by a company in which the ministers are in a small minority, vested with the nominal as well as actual power of appointment for missionary service over a considerable number of his brethren, and actually even though not nominally at one time or another the arbiter of the destinies of most of the others, has risen to a position of very real authority over his brother ministers, while divested of the responsibility to subordinates which such authority usually involves. Authority, whether actual or nominal, without responsibility, always engenders discontent. The freer and more democratic the fellowship, the more serious is the discontent likely to be. In a fellowship like our own, the success of a missionary organization which appeals for contributions to the churches, must depend in large measure upon the enthusiasm with which it is supported by the ministers. Wholehearted enthusiasm cannot be and has not been aroused in the hearts of these for an institution in which they and

their churches are only nominally represented. I for one have not been able to view without concern the slow but steady decline in the amount of the gifts of the churches to the Association which began with the coming in of its present administration, and continued through the intervening years until it was checked a year ago, and changed into a magnificent and unprecedented increase during the present year. Now that this decline has been arrested by a united effort in which the churches of this conference have cooperated by giving nearly one-third of the total amount, we may without being accused of croaking, calmly and in a spirit of absolute loyalty to the Association and its officers, address ourselves to the question why this decline in the support of the Association by the churches has been coincident with an administration of unprecedented vigor and an era of unheard of prosperity. I venture in all modesty to submit, as at least a possible explanation, that we have proved false to our congregational inheritance in the methods by which our chief missionary enterprise has been carried on.

Let me repeat once more that I am not seeking to set myself against the centralizing tendency which is in evidence among us, in itself, even if it means a modification of congregationalism as we have previously understood and practiced it. I insist only that the modification must not be subversive of the thing itself. Now it is of the essence of congregationalism that the power lies not at the center, but at the circumference. In congregationalism, to use the words of Dr. Crooker in a trenchant article written fifteen years ago for the New World, "Authority no longer flows down from throne or altar, but springs upward from the wide plain of human equality. Power is not conferred by coronation or consecration, but by capacity and suffrage" When therefore modifications are introduced into congregational polity it must be by the initiative of the congregations concerned, through their duly appointed representatives. Such modifications might properly be discussed at meetings of the congregations themselves. They ought certainly to be discussed at the local conferences, in order that all may know what is proposed. And when the matter comes for final adjudication before the national body, the men who are in favor of the change ought to insist that it shall not be made without a careful consideration in public discussion of the pros and cons. "Congregationalism," says Professor Ladd in, his admirable book entitled Principles of Church Polity, "has never found place for the secrecy and winding of the junto or conclave In its settlement of issues brother is to meet brother with frank and fair expression of views and accompanying reasons. The open assembly, the court of equals, the fair and full debate, ending by the grace of God in substantial community of opinions, are the distinguishing features of our church order. No selected few, clergy or laymen, are to manage affairs after the manner of the politicians or the ecclesiastics of Rome." Professor Ladd in this volume was particularly urgent in his advocacy of a true congregationalism, because, as he said, speaking of course of Trinitarian Congregationalists, "An evil tendency of indirection is threatening our beloved polity."

Let us look to it brethren, that for the future no tendency of indirection shall threaten our own deliberations. Innovations have been introduced among us without public discussion and without a clear understanding of the issues involved. And even when these innovations have been good in themselves, their beneficence has been neutralized by the manner in which they were brought about. Other innovations are bound to come. I am one who believes, for example, that the growth of our own churches demands a judicious system of church superintendence, but I believe just as firmly that provision for such service should be made by duly appointed delegates of the churches who have assembled for the

purpose. I believe in strengthening the arms of the Association in every legitimate way, but I am equally convinced that we ought to remember that the Unitarian body has a brain as well as an arm, that there is still an advisory work for the National Conference as well as an executive work for the Association. I believe furthermore that the latter will defeat its own ends if it fails to promote by every means in its power the efficiency of the local conferences, or to encourage them to do their full part *as conferences* in the missionary work of our body. If such a policy should result in a poorer financial showing for the Association itself, let it be remembered that it exists not for the sake of a showing, but to vitalize the churches and to promote a religion in which the spirit of democracy shall have its perfect work. Let our executive officers come really to represent the congregations of which they are supposed to be the servants, and the congregations will become in turn imbued with the idea that the responsibility for the promotion of a democratic type of religion rests primarily not upon these officers, but upon themselves.

NOTE—This paper was read at the Annual Meeting of the Unitarian Conference of the Middle States and Canada, Philadelphia, Nov. 14, and published at the request of that body.

"A Plea for a Church Simply Christian"

BY REV. JOHN HUNTER, D. D., GLASGOW, SCOTLAND

(NOTE—The following address was delivered by Dr. Hunter at the closing session of the Michigan Unitarian Conference, at Ann Arbor, Oct. 3, 1907. Dr. Hunter, who also preached the Conference sermon both at the International Congress at Boston aud at the Michigan Unitarian Conference, is widely known in Great Britain for his eloquence and for his broad and reconciling spirit. He is pastor of the Trinity Congregational Church in Glasgow, though he disavows all denominational ties. Though this address contains a few phrases which most of our ministers would probably not feel free to use, we are in hearty sympathy with the ideal of the church herein outlined.—ED.)

The word "church" has so often and so much been a symbol not of union but of disunion, that we need again and again to turn aside from the thoughts and ways of men, to study the story of the Divine Charity in the Gospels, and by that study to revive our fading ideal of what ought to be the spirit, aims and methods of a church that is at all worthy to be called a Christian church. Indeed, one of the characteristic tendencies of our religious times, that represented by the phrase "Back to Jesus", indicates, I believe, the best way out of not a few of our ecclesiastical troubles and confusions. The cry "Back to Jesus" is the symbol of a going back which is indeed a going forward. The religion of Jesus is still an unexhausted and unrealized ideal. His principles are the principles of spiritual freedom and progress. A return to the simplicity that is toward Christ would, if honestly and earnestly attempted, put an end to much sectarian strife by abolishing that upon which sectarianism rests, bring about a reformation such as has never been known in a history of our religion, and be the signal for a new and wonderful advance.

It is clear, I think, beyond all need of proof that our Master meant that his followers and friends should come together,—be drawn, that is, into a fellowship, a society, a church. He meant his religion to become a public expression, and not to remain a merely personal experience. The tie which relates us to him also binds us to all his brethren and gives us a sense of membership in a great communion of souls.

But to Jesus his church was to be no

exclusive body. It was to have its limits, but these were to be the natural limits of spiritual affinity and sympathy. He recognized his brethren in all who had a kindred spirit. The only principle of religious union which he acknowledged, and which has been so long and strangely ignored, is contained in the words, "Whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother." Religion and the church require their symbolic observances, but to Jesus no rites were essential, and not by him were they made conditions of communion, or the sole channel of any spiritual blessing. All the divinest blessings of life, as the Beatitudes so clearly show, Jesus declared to be dependent, not on anything outward and formal, but on inward disposition and character. It was to humility, to the merciful and sweet spirit, to purity of heart, to faith, obedience and love that he promised the strength and peace of God, the beatific vision and communion. And in the sense in which we use the word, Jesus laid down no creed. To nothing did he seem more indifferent than to theory and opinion. Even differences of opinion concerning himself were no barrier to his sympathy. Saying, "Lord, Lord," raised no one in his regard. For verbal and other formal honors he cared nothing. He cared chiefly that the spirit of the Son—that is, the spirit of filial trust and obedience and love and sacrifice, should be in men. The faith which he regarded as essential to discipleship is something quite distinct from speculative and critical theories; it is not a correct opinion, an assent to propositions; it is more akin to what we mean by fidelity—a moral temper, a spiritul affection, the surrender of the heart, the submission of the will, the devotion of the life to God.

It is hardly necessary that I should pause to show you that the Church of Jesus is still an unrealized ideal. It is now and has always been a faith and a hope, not a visible and historical, but an ideal fact. It is foolish to say "Lo! here"; or "Lo! there". To trace it during the last 19 centuries is a task that calls for fine spiritual sympathy and insight. It is ideal as all the greatest things are ideal:—Truth, Beauty, Love, the Home and the State,—not anywhere nor at any time has the historic fact come up to the divine ideal. What the New Testament calls the "Lord's body" or the church, refuses to be identified with any visible organization or aggregate of organizations, although something of it may be discerned in them all. The One, Holy and Catholic church of Christ is no more in our day than it was in the days of Paul, or Augustine, or Luther, an outward institution; it is still an ideal which has never yet been adequately realized. The striving to shape the worshipping community after the heavenly pattern has in all ages been the supreme struggle of the inner and best life of Christendom, and out of the difference between idea and form, vision and achievement has sprung the deepest sorrow and shame of Christian society—the sorrow of the aspiring soul magnified, the shame which comes from a keen sense of the immense contrast between what is and what ought to be.

Plato said of his republic, despairing of ever seeing its idea realized upon this earth, "But, perhaps it remaineth for us in the heavens." Must we say the same of the church of Christ? No; it has yet to be seen but it is inevitable. It is not anything that can be made, an artificial construction, a mechanical arrangement; it must *grow*, and grow out of the churches of to-day as the churches of to-day have grown out of the churches of yesterday. And what comes by the way of growth must come with a slowness that is painful to men the days of whose years are three-score and ten. "But lift up your eyes and look on the fields, for they are white already unto harvest." Organized Christianity is on the eve of a reformation more extensive, more profound, more spiritual than that of the sixteenth century. What the best minds have seen to be true these many days is beginning to

dawn upon the common intelligence of the Christian portion of mankind. Members of different religious communions are drawing together and feeling as never before that they are no longer strangers and exiles, but fellow-citizens of the saints and of the household of God. We are within sight of the end of all kinds of denominationalism. It is getting to be more and more difficult to "run" a denominational paper. The questions and outlooks are larger. Many voices everywhere may be heard calling for a church simply Christian, large enough to give honest welcome to all disciples of Jesus Christ. An edict of comprehension has gone forth. A truly Catholic Christian church was, perhaps, never possible until now. The strifes of the Christian centuries, their inadequate conceptions, their partial theories, their unsuccessful experiments, their defeated plans, their broken hopes, have prepared a way for it. It is the inner church in almost every church, the church militant in almost every denomination of Christians, and on its way to be the church triumphant. It is the coming church —coming not so much by the way of catastrophe and revolution as by the diviner way of growth and evolution; coming in the dreams of solitary prophets which reveal the thoughts of many hearts; coming in the aspirations and aims of thousands of Christian souls dissatisfied with traditional forms, and seeking truer and larger statements of doctrine and truer and larger ways of worship; coming with all the great forces of the modern world as its heralds and allies; coming in the breaking down of venerable prejudice and of the more or less petty distinctions upon which sects in the past were formed; coming in the lessening importance which is being attached to uniformity of organization, ritual, belief and experience, and in the growing disposition to emphasize the primary agreements rather than the secondary differences; coming in the widening recognition of and growing confidence in the truest and deepest of all unities—the unity of spiritual affection and sentiment, purpose and endeavor—the unity of the spirit which is the bond of peace.

We are realizing as never before that the Christian religion seeks to bring men together and to make of them a church by the stress it lays upon the inner life, upon disposition, desire and purpose; upon a certain spiritual attitude toward God and man and life, and a corresponding direction of practical effort; upon the will to do the will of God as it has been revealed to us men and for our salvation in Jesus Christ our Lord. It is not a rite or a creed that is central in Christianity, but a certain kind or quality of life, the life which we seek to describe by such terms, as "filial", 'spiritual', "divine", "eternal"—the life which Jesus lived and which he came to quicken and impart. The church of Christ gathers about the life hid with Christ in God, and it exists to nourish and strengthen that life in its own members and to make it more and more of a reality and influence in the world.

The one essential condition, then, of admission to the communion of Christ is faith in, or sympathy with, Christ's way of life—faith, it may be, only as a grain of mustard seed, yet sufficient to make one learn of Christ, and to strive to be what he was and to do what he did. It is this faith which makes a man in idea a Christian man and therefore a member of the church of Christ, and to set up any other standard, to insist on and make essential any other condition, is, in the eyes of the Master, whatever it may be in our own, the only real heresy and schism. In this matter of religious fellowship we must not put Christ out of the way, but, on the contrary, make his way our way. A church, to be a church, is quite different from a purely voluntary association, which has a perfect right to lay down its own conditions of membership and make any rules it pleases for its own government. A religious society assuming the name of a church of Christ must act in consistency with the principles of Christ, have no other con-

ditions of communion than those he laid down for discipleship, and be governed in all matters by his law and spirit, and not by the partialities and predilections of majorities. The first duty of a Christian church is to be Christian,—not Roman Catholic or Protestant, Calvinistic or Armenian, Trinitarian or Unitarian, Episcopalian or Presbyterian, Methodist or Congregational or Baptist,—but simply Christian. It is an evasion to say that we are to be Christian under the mode or form of a particular ecclesiastical body or sect. That changes the emphasis entirely, and as practically carried out, it means being Christian so far only as the special objects, views, aims, or success of a denomination will allow. Loyalty to a denomination is too often insisted upon to some obscuring or hindering of the higher and wider loyalty—the only loyalty that ought to be named among those who profess and call themselves Christians. On the foundation of the church of Christ, in its catholicity and its unity, all our organized religious life, worship and work, ought to rest! We sing in one of our hymns about standing up for Jesus, but to stand up for Jesus means to be loyal to his ideals and methods. The ideal of a church large enough and brave enough to welcome and receive all sincere disciples of Christ has been given us not merely to gaze at and exclaim, "Oh, it is beautiful"; but that we may obey its beauty and put into practical shape what we see and admire. It is not an impossible but a practicable ideal, and ought to be imperative over all our hesitancies, and over every individual or associated preference. To conform our religious communities, their organization and order, their worship and work, their faith and life to the ideal of Christ,—this ought to be and must be our constant aspiration and endeavor.

A genuine catholic Christian church —a church which in its terms of communion is as comprehensive as the Christian life—must have for its basis of union, *not uniformity of order and ritual, submission to external regulation and ceremony*, but mutual spiritual sympathy, aspiration and purpose. It will have room in it for the man aspiring after Christian excellence, who has been baptized by sprinkling or immersion, or who has not been baptized at all, either in infancy or age; for the man with high or low theories of the Supper of the Lord; and for the Friend filled with the Spirit who regards the sacraments as not helps, but hindrancies, to spiritual communion, and does care to observe them. Religion has ever sought symbolical expression and requires it, but we must not put symbols and signs before and above the realities which they represent, nor make of means and helps indispensable conditions and tests. It is not by participation in any ceremonial act or ordinance we are made Christians. The one essential baptism is not of water but of the spirit, and the one essential communion, not the partaking of bread and wine, but the participation and assimilation of the spirit of Christ. It is with "one spirit" we are baptized into the one body; and we feed on Christ when we participate in the filial and divine life which quickened the beloved Son of God. Although I believe with all my heart and mind in the principle and need of form, and its high place and value in the organization and order of associated Christian life, yet the thing signified is of much more importance than the symbol, and as the words of Jesus and the experience of Christian men clearly show, is attainable without it.

A catholic Christian church will have for its basis and bond of union identity of sympathy, aspiration and purpose; *not views and opinions.* It is not that views and opinions are unimportant, but that they are, as George Eliot once said, "a poor cement of human souls", and an inadequate measure of spiritual affinities. The note of a true Christ's church is not exclusion but inclusion. It has room for believers weak and strong, ignorant and enlightened. I cannot conceive of a theological affirmation or negation, an orthodoxy or a

heresy, which should exclude any genuine disciple of Christ from a church simply Christian. Why should the bond which unites a man to Christ be insufficient to bind him to his fellow Christians? A church is indeed not a church but a club or a sect when it excludes those whom Christ would receive. Do you think the Master whom we serve would exclude, (were he here), from his communion any man because of his speculative uncertainties, because he thinks this or that Bible story to be unhistorical, legendary, poetic; or because he cannot believe the miracles, the virgin birth and the physical resurrection; or any man whose questions and doubts are born, not of arrogance but of honesty and humility of thought, and who hesitates to speak with certainty where certainty is impossible? The supreme thing ought ever to be, not what men believe about this or that disputed doctrine, or this or that thing which may have happened, or may not have happened, about 2000 years ago, but what they love and trust, hope and pray, live and work for. The church of Christ cannot be defined and limited by a theological, any more than by a ceremonial, line. It is in God and not in opinions or theories about God we come together. In our supreme moments of religious communion we cease to be sectarian, cease to be anything partial; it is given us to realize our oneness with God and with the whole church and family of God, to verify in our experience what Dr. Arnold of Rugby called "the very truth of truths that Christian unity and the perfection of Christ's church are independent of theological articles of opinion, consisting in a certain moral and spiritual state, and in certain moral and religious affections."

A catholic Christian church will have for its basis and bond of union identity of sympathy, aspiration and purpose; *not sameness of religious experience.* The spiritual life of man is an infinitely varied thing. The ways by which men are brought to God are as many as the methods of the divine approach to man. When I read the biographies of good men, or listen to the experience given by different minds of their experience of religion I am reminded of the sacred writer's version of the New Jerusalem, which describes the pilgrims to the City of God as entering through twelve gates. All aspiring and strong souls are of one fellowship—the true church catholic, the church not of man but of God; and though we may not hear him, the Lord Shepherd calleth them all by name. A church comprehensive and catholic in its terms of communion will seek to make the worship which is the manifestation of that communion, comprehensive and catholic, as widely adaptable as is possible to the needs of men, both collectively and individually. It will seek to meet and satisfy in and through its services of worship having varied wants and sympathies, and it will appeal in turn to every side of human nature, and to every form and degree of spiritual life. It will have in its hymns and prayers as little as possible of what divides Christian men. In its worship, spirit and truth, order and freedom will blend.

The catholic Christian church for which I plead must have a catholic Christianity to preach—a message as large as the Gospel of Jesus Christ, glad tidings for all people. What has been said of the Christian poet ought to be true of the Christian preacher—that believing men everywhere can claim him as their own. He will regard it as his calling to deal with those universal elements to which all Christian minds and hearts can respond, and this not because he is moved by a desire to please, but from a clear and ardent purpose to utter that deeper and larger word which is believed by all to whom Jesus Christ is Way Truth. It has been the misfortune of Christian worship and Christian teaching as represented by the churches that they have often been made to appear partial and incomplete, strong and rich and well-developed on one side, but poor and weak and fragmentary on all other sides. One part or side of the ideal of

the church we find represented by the Roman Catholics, other parts or sides by Lutherans, Anglicans, Presbyterians, Methodists, Congregationalists, Unitarians, Quakers, Moravians, Swedenborgians. The true catholic church will seek to take unto itself all the good elements, all the helpful usages and customs which are to be found in all the churches and sects and seek to make them a part of its own order and life.

By putting before you this evening the ideal of a church simply Christian, I hope to put you in love with it, to deepen your confidence in it, to make you give your influence and sympathy to the movements and men who are most directly and openly, preparing the way for it and to stimulate you to do what you can for its realization. It is an ideal worth living and working for. Though it tarry, wait for it. The waiting however need not be passive. Even now we may belong to the catholic fellowship of Jesus Christ. In our religious sympathies we can disown every sectarian limit; we can refuse to have anything to do with drawing lines, or keeping the lines already drawn, which the Master of Christians never drew; we can decline to let artificial and conventional attempts hinder us from recognizing the scattered kindred of Christ wherever they may be found; we can treat as anti-Christian the sectarian temper of all those religious guides who bid us hold no communion with any other church than their own; we can turn away in the Lord's name from everything that has the mark of exclusiveness upon it as much as if it had the mark of base ambition or passion; we can strive to make our ways of worship and teaching and work as non-exclusive and catholic as he was who said: "Whosoever shall do the will of my Father, the same is my brother and sister and mother", and "Him that cometh unto me I will in no wise cast out."

The church we need, I repeat, is a church that stands for the simplicity and sufficiency of the religion of Jesus Christ, calling itself by no name but one—a church simply Christian. Every such name as Episcopal, Presbyterian, Methodist, Congregational, Baptist, Unitarian, Trinitarian, is a derogation. Is Christ divided? Nothing is gained by setting up one church against another and by using names to separate and distinguish men who are one in their spiritual aspirations and aims, in the reverences and loyalties and hopes of the Christian discipleship. The best men in all the churches do not want to wear theological and sectarian labels. They are seeking to find a common basis of union, to come together under some large Christian confession, and to live with one another as becometh disciples of Christ. The unity of the spirit must work itself out in a body and be seen of men.

In the meantime let us remember that to build up a church as large as the religion of Jesus Christ we do not need great masses Such a church is not made by size alone. All the varied elements I have mentioned may be grouped in a single church whose worship and teaching and work may be so ordered that every Christian soul, from devout free thinkers to Roman Catholics, may find himself drawn to it and be by little or nothing repelled. The catholicity of the church of Jesus Christ may be epitomized in, and be represented by, one worshipping community. It is indeed in the single congregation of faithful men that Christianity continually begins anew. It is the true mother church. And where Christ is, as Luther said, there is the church—as truly and essentially a church of Christ as the vast company of Christians and disciples all over the world. And this church may be yours and mine. In what we do and leave undone, in what we say and leave unsaid, in all our methods and ministrations, we may make of a congregation here and a congregation there, the centre and working place of a catholic Christianity—a church for all disciples of Christ, who seek for unity without asking for uniformity, not for the things which separate, but for trusts and hopes and chari-

ties which are alone essential and which alone abide. This done, your work and mine will have its place in the building of the Eternal City of God.

"Dr. Collyer"

The vastest steamship that was ever built, making the speediest voyage that ever was achieved, brought Robert Collyer back to his own again, from a most delightful visit to the home of his birth. Our English exchanges have been telling us of banquets, preachments and other functions centering about him on his visit there; his welcome must have been most hearty, and substantially good the message of robust good faith which spoke from place to place: and it all culminated in the conferring upon him by the University of Leeds of the degree of Doctor of Letters, September 26. In introducing him for his degree the Dean of the Faculty said:

"Mr. Vice- hancelior,—Eighty-four years ago, Robert Collyer, who now stands before you, was born at Keighley, in this county of York. After having as a child toiled for twelve hours daily in a linen mill at Fruston, in 1838 he was apprenticed to a blacksmith in Ilkley, where for more than twelve years he worked at the forge. Not yet had descended upon the industrial world its modern malady in which the thinker cannot labour and the labourer cannot think, for seventy years ago Robert Collyer read divinity as he blew the bellows and saw from the smithy door not only the circle of the moors but *flammantia mœnia mundi*, the flaming ramparts of the world. Theologian, blacksmith, and horse-doctor, one imagines that he was already saying with Manæchmus in the Latin comedy, *Cogito utrum me dicam medicum ducere an fabrum.* * * *

Looking upon this venerable man, as I now present him to you, and remembering the long life which has led up to this moment, I say with the Psalmist "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and thy lips that they speak no guile."

I present Robert Collyer for the degree of Doctor of Letters."

The primal purpose of Dr. Collyer's visit to England was to have part in the opening of the Free Library at Ilkley where he had worked as a blacksmith for twelve years.

The ceremony began with the presentation of a gold key to Dr. Collyer, with which he opened the new buildings. In an inner room were two busts, one of Dr. Collyer and the other of Dr. Andrew Carnegie, who has given £3,000 to the Library. After the busts had been unveiled, an address was presented to Dr. Collyer.

For us in this country, of course, Dr. Collyer needed no letters added to his name to establish his place in the veritable scholarship of deep human experience and culture of the soul; but we congratulate him heartily on the genial incident of his "home-visit" and right gladly congratulate ourselves that he is back with us again, rich in the benignity of his clustering years.

"The Sort of Sermon that Counts."

BY A. EMERSON PALMER.

At the Middle States Conference held in Philadelphia Nov. 13-15, Mr. Palmer read a paper with the above title, closing with these lines:

The sort of sermon that counts:
'Tis the sermon that touches the heart;
That new courage to men doth impart;
That gives to tired lives a fresh start.

The sort of sermon that counts:
'Tis the sermon that touches the life;
That heartens for toil and for strife;
That makes strong when temptation is rife.

The sermon that reaches the soul,
That clearly points out our true goal,
That makes of life's fragments a whole,
This is the sermon that counts!

It inspires when we wearily plod;
It restores when we bow 'neath the rod;
The sermon that lifts men toward God,
This is the sermon that counts!

Contemporary Portrait

X. Rev. Wilson Marvin Backus

THE Secretary of the Western Unitarian Conference holds a unique position in our denominational polity. The Western Conference is an independent body, yielding allegiance to no organization outside its own borders, and it has distinctive pride in a fine and honorable tradition of "friendly disconnectedness". Its relations to the American Unitarian Association, for instance, have been always fraternal (though brothers sometimes scrap) but hardly filial; it has appointed its own officers and salaried them out of its own resources from earliest days; and there was a time when its functions were paralleled by appointees of the American Unitarian Association covering the same territory.

Those were days of misunderstandings perhaps; but surely not unproductive days. Now the thing is done differently. The Western Conference still maintains its separate treasury, still pays the entire salary of its own executive officer whose appointment is wholly in its own hands, but the A. U. A. is now glad to count him in as a part of its working force, commissioning him to be its representative for missionary enterprise in the Western field.

Not always do Boston ways of looking at things denominational coincide with those of Chicago, however; the western way of doing things is not always understood or appreciated by a body whose center of gravity lies near tidewater; and a Conference Secretary who can at once meet the ideas of his immediate constituents and be the representative agent of an outside authority has certainly a work of much delicacy and fine grace of common-sense to attend to.

We present in this issue of THE UNITARIAN the portrait of the man who is doing this work just now—and doing it in a way to make all the anomalies of his position seem insignificant.

Wilson Marvin Backus was born in Prairie Du Chien, Wisconsin, in 1865, whence he moved with his parents two years later to find home in Independence, Iowa. There he received his early education which rounded off with three years at Iowa State College, one year at Cornell, and two terms at Cambridge, England. His choice of profession seems to have been teaching; but the Methodist body with which he had affiliation has short methods of appropriation when a young man "shows gifts of the spirit", and he was persuaded first to take temporary charge of a church at Steamboat Rock, Ia., and afterward full pastorate at Viola.

But too much education—rather, too genuine a passion for making education bear its honorable fruit,—spoiled Backus for the sort of ministry expected in a Methodist pulpit in those days. The doctrines of evolution did not square according to his notion, with what he was commissioned to preach regarding Bible, Human Destiny, and the ways of God; and being honest as well as liberal he withdrew from pastoral work and resumed teaching again, as principal of the school in Viola. Still faith could not remain dumb, though transfigured; and unfettered by denominational ties he preached his own gospel as an independent in services held Sundays in a local hall. As yet he knew nothing of organized liberalism; but a little later, coming in contact with one of our ministers, who also held Universalist affiliation, he thought to find his place of fellowship with the Universalist, and was settled in their ministry at Blanchester, O., and later at Sharpsville, Pa.

Health failed him however, and the work of preaching had to be put aside. He returned to southern Iowa to recu

perate—and to think. His rather conservative type of liberalism began to fail him; the issues of Miracle and Supernaturalism had to be fought out in his soul, with different conclusions from those dominant in the Universalist churches in his vicinity, and attending a Unitarian Conference in Cincinnati, O., and meeting there Rev. T. B. Forbush, Western Superintendent of the A. U. A., the matter was thoroughly talked over, with the result that Mr Backus entered our fellowship and was called to our church in Alton, Ill. Six years afterward he went to Streator, Ill., whence he was called to be Mr. Southworth's successor at the Third church in Chicago. This pastorate lasted four years; then came the demand that he take up the onerous service of the Western Conference as its Secretary.

That was in 1904. Last year he nearly fell to temptation, and accepted a call to the pastorate of an attractive church just entering the liberal ways. But the urgency of the Conference work was too great; the service of the "grip-sack" could not be so easily relinquished, and he still holds to its hard tasks with unfaltering loyalty, though, his friends know,—with some veritable sacrifices.

Mr. Backus is indeed well adapted to his important position. His early experiences in religious development make him peculiarly sympathetic with the whole attitude of mind focal in our missionary work in the west. Unitarian churches come into being there precisely because so many men and women go through the changes of conviction which he passed through, and only one who can understand these things can meet the peculiar problems of this territory. Moreover, Mr. Backus has the genial breadth of sympathy, the patient persistence of courage, the comprehensive range of common-sense which must be behind all practical work in the States where Unitarianism has no prestige in particular beyond what each local minister can make for it in his little space of service.

Mr. Backus is an easy and earnest speaker, always with good thought and not lacking in a wholesome sense of humor, without especial tricks of magnetism or vehement oratory, perhaps, but singularly versatile in his range of interests and sympathies, and always straightforward in his ways of saying and doing things. He has the good habit of making friends, of winning confidence and helping folks to share frankly with him their views and vision of things. As an administrator he never compromises principles for policies, but with rare judgment knows how to throw obscuring issues into their subordinate places. And best of all, while an administrator much concerned about the details of denominational house-keeping, as all department secretaries must be, he never loses the vision of the larger value of things, in which merely denominational well-being is only secondary.

Harvard Divinity School

The school year opened in the very midst of the activities of the International Congress, consequently many of our students had the opportunity of sharing some of the grand privileges of that great week. The year's work began in earnest about the first of October,, when there were thirty-one men enrolled, a few less than were enrolled last year. In that number are included, as usual representatives of several denominations, among them, Lutheran, Congregationalist, Methodist, Baptist, Disciples and Unitarian.

The social life of the school opened very pleasantly October 11 with the reception to new members under the auspices of the Divinity Club. After a short devotional meeting in the Chapel led by Rev. Edward Hale, there were addresses in the Common Room; Dean Fenn spoke an earnest and encouraging word of welcome to the new-comers; Dr. James De Normandie gave interesting reminiscences of his student-life at the school; and President Eliot brought a

splendid message, emphasizing the importance of the minister as a "joy-bringer". After the addresses there was abundant opportunity for social enjoyment. The Faculty was largely represented and we were fortunate enough to have Prof. Pfleiderer with us also.

Prof. Pfleiderer's six lectures on "The History of the German Philosophy of Religion", were well attended. The lectures were given in German, and many of the students seized the opportunity of becoming acquainted *first hand* with the great German scholar and teacher.

The Divinity Club—composed of all members of the School—which so wonderfully enriched and strengthened our common life and fellowship last year, is planning a very interesting program for the coming winter. Too much cannot be said in praise of the work this club has done and is doing, to bring into the School enthusiasm and *espirt de corps.*

The School welcomed, more than gladly, the consent of Dean Fenn, to conduct the evening chapel exercises once a week. Their Wednesday services—simple as they are—the Dean will surely make a source of inspiration and strength for all attendants.

During the summer, two new tablets have been added to the walls of our beautiful little chapel. One in bronze bears a relief portrait of Henry Ware, Jr., the other a marble tablet, with an inscription commemorating the life and spirit of Theodore Parker. The tablets go to increase the "cloud of witnesses" that always seem regularly present in our chapel.

Index for the Unitarian

We are prepared to furnish those desiring to bind the year's issues of THE UNITARIAN, a title-page and index for 1907 on application free of charge.

The Son Well-Beloved

BY GWYNN MYRICK

He spoke of God in the dear, strong way
Of the home where father's love is true;
And from His boyhood took Faith's view
As simply as a child at play.
Yet heart had never learned to pray
In holier might of what it knew,
Than He who looked life's mystery through
And lived Eternity each day.
Oh faith triumphant, thus that won
For God the nearer, tenderer place,
And knew the King of All as love:
Was awful Monarch, throned above,
Transformed to Friend with homelike face—
Because so Joseph loved his son?

Prof. James' "Pragmatism"

A Symposium

WHEN Rev. Thomas R. Slicer in his Symphony Hall address, at the Boston International Council, pronounced Prof. James' recently published book on Pragmatism "the yellow journalism of Philosophy" he doubtless gave many joy at the cleverness of his characterization, caused others to wonder whether Mr. Slicer was not doing himself the sort of thing that he so wittily accuses Prof. James of doing, and at any rate set not a few people to thinking in ways they had not thought before. Prof. James' book comes nearest to being in the "best sellers" class of anything recently published in the realm of philosophy: his style is so winsome and readable, his spirit so thoroughly good-natured. If, indeed, his philosophy is, as many maintain, the saving method of modern rationality, fortunate it is that so fascinating a prophet can proclaim its message. If on the other hand (as many aver) it is charged with a most perilous poison of false faith it certainly is well to have the situation fully exposed. We have asked a few of "the most competent" to express their views regarding the book for THE UNITARIAN. It is inevitably difficult to be brief in such a discussion, but our friends were asked to be brief as they could. And here is the outcome of it all.

Rev. Thomas R. Slicer, Minister of All Souls Church, New York.

As this is a symposium in which several competent persons are to write, I will leave to them the task of stating the philosophic grounds of objection, and will confine myself to justifying the phrase which in a public address I lately used, in which the Lowell Institute Lectures on Pragmatism were described by me as *the yellow journalism of philosophy.* If the reader of these lectures will turn to the chapter entitled "Pragmatism's Conception of Truth", and the chapter which follows on "Pragmatism and Humanism", he will find the creed of yellow journalism paralleled by a certain jaunty denial that there is any such thing as "*The* Truth". * * * The author is found exclaiming: "*The* truth: what a perfect idol of the rationalist mind!" or, in further definition, "Truth exists *ante rem* just as much or as little as other things do", and "The true, to put it very briefly, is only the expedient in the way of our thinking just as the right is only the expedient in the way of our behaving". Of course it is very easy to see that this is not an apology for being untrue, but it weakens in minds that are described as "amateur philosophers" a certain confidence in the appeal to reason as grounded in the constitution of things. * * * * *

These lectures are called "popular lectures", and they are likely to justify their title; but since Professor James would be the last person to believe that "the voice of the people is the voice of God", we may be excused from thinking that popular acclaim is the voice of philosophy. No modern newspaper which belongs to "yellow (journalistic) peril" could be more intent upon popularity at the expense of good form. To arrive, to get there, to make an immediate impression, to catch the ear and hold the eye, these are the avowed purposes of that journalism which places news first and truth afterwards, and something very like this method confronts one in the lectures now under discussion. Unquestionably they are interesting, and if Professor James

were discussing his former thesis that "It is not necessary to prove that all crows are not black if you have found one white crow", one might regard the volume on Pragmatism as a form of semi-philosophical entertainment. But the philosophy of life is so nearly related to tragedy that it is not well conveyed in the vocabulary here found on almost every page. The author refers to a previous course by "the founder of Pragmatism himself" and describes it as "flashes of brilliant light relieved against Cimmerian darkness". He could not better describe his own course than by characterizing it as flashes of brilliant light without relief of any kind. The following quotations will illustrate the general charge of a flippant vocabulary applied to the most serious business of life. He describes all philosophy as being divided into two groups which he distinguishes as "tough" and "tender"; he says to his audience: "Few of us are tendertoot Bostonians pure and simple, and few are typical Rock Mountain toughs in philosophy. Most of us have a hankering for the good things on both sides of the line. If you look to the quarter where facts are most considered you find the whole tough-minded program in operation and the conflict between science and religion in full blast". Hæckel is a "Rocky Mountain tough"; Spencer is "politely bowing religion out of the front-door"; the opinion is offered (p. 18) that "between the encroachments of the Hegelians and other philosophers of the absolute on the one hand and those of the scientific evolutionists and agnostics on the other—James Martineau, Prof. Bowne, Prof. Ladd, and others, must feel themselves rather tightly squeezed". So (p. 27) "Leibnitz's feeble grasp of reality is too obvious to need comment from me. It is evident that no realistic image of the experience of a damned soul had ever approached the portals of his mind—what he gives us is a cold literary exercise whose cheerful substance even hell-fire does not warm". Or take the following jaunty generalization:

"Few people have definitely articulated philosophies of their own, but almost every one has his own peculiar sense of a certain total character in the universe, and of the inadequacy fully to match it of the peculiar systems he knows. They don't just cover *his* world. One will be too dapper, and another too pedantic, another too much of a job-lot of opinions. At any rate, he and we know offhand that such philosophies are out of plumb and out of key and out of 'whack,' and have no business to speak up in the universe's name. Plato, Locke, Spinoza, Mill, Caird, Hegel—I prudently avoid names nearer home—I am sure to many of you, my hearers, these names are little more than reminders of as many curious personal ways of falling short. It would be an obvious absurdity if such ways of taking the universe were actually true."

Having thus disposed of Plato and other world-teachers as one would sweep up so many dead flies, Professor James goes on to illustrate philosophy in outline by "fat outlines and skinny outlines in architecture". And it must not be supposed that Herbert Spencer fares better than Plato as to the terms in which he is discussed. Even Prof. James's despised Rationalists feel Spencer's

"dry schoolmaster temperament, the hurdy-gurdy monotony of him, his preferences for cheap makeshifts in argument, his lack of education even in mechanical principles, the general vagueness of all his fundamental ideas, his whole system wooden, half knocked together out of cracked hemlock boards, and yet the half of England wants to bury him in Westminster Abbey. . . . . Why should so many educated men, you and I perhaps [perhaps educated?] wish to see him in the Abbey notwithstanding ?"

Then he makes the surprising answer for the "educated man": "because we feel his heart to be in the right place philosophically. His principles may be all skin and bone, but at any rate his books try to mould themselves upon the particular shape of this particular world's carcase". These passages are quoted not as excesses of speech on the part of an over-enthusiastic lecturer, speaking extempore to a small group of people out of the street, but as deliberate, probably revised, printed, in which the vernacular of the street is considered as the best form of expression for the greatest themes in human history, in order to catch atten-

tion and produce an immediate impression. Hence, the phrase, "yellow journalism of Philosophy" seems to me justified when one considers the trivial treatment of a philosophy of life which sacrifices reverence to jaunty behavior. Whether Pragmatism is a sufficient way of thinking is another question. Professor James says it is "the mediating way of thinking that you require". It "unstiffens all our theories and limbers them up" (p. 53). "True ideas are those we can assimilate, validate, corroborate, and verify" (p. 201); "truth *happens* to an idea", "the truth of a state of mind means this function of a leading which is worth while" (p. 205), or, to state the case as Professor Schiller of Oxford states it, "the truth is that which works", or, as Professor Dewey states it, "truth is what gives satisfaction". One cannot refrain from enquiring what would have been the history which the fires of persecution lit and the martyrs glorified if "Pragmatism", "Humanism", or "Ophelism" had presided over the stalwart consciences of those who profoundly believed that "the truth is what is, the good is what ought to be, and the beautiful is what is as it ought to be". To them at least the phrase "the ultimate reality" was the somewhat that is behind all the somethings. I do not know how martyrs could be provided by the scheme of Pragmatism. If you were to quote the old adage, "the blood of the martyrs is the seed of the church", probably the "Pragmatist" would reply "On the contrary the blood of the martyrs was an accidental hemorrhage, brought on by straining after "*The Truth*".

Prof. Frank C. Doan, of Meadville Theological School.

Whether a man accepts the method of Pragmatism as popularized by Professor James in the opening lectures of his series will depend largely upon the temper of his inner life. Someone, Lotze, I believe, declares that "a man's philosophy is born with him". This saying is admirably exemplified in the controversy now going on in philosophical circles between "pragmatism" and "rationalism". A careful analysis of the historic movements lying back of these attitudes to the world would be indeed a fascinating study in human temperaments. I remember that Professor James himself in one of his more technical defenses of pragmatism says, as it were despairingly, that the pragmatic method in philosophy demands of a man who would grasp its inner meaning "a complete change of heart". It is true that a temperamental rationalist to comprehend humanism would need to alter his entire personality.

As one reads Professor James's Lowell lectures he feels this presence of temperament more strongly than in any of the almost countless technical expositions of pragmatism that have appeared in the last decade. A reader with the rationalistic temper must feel that Professor James, to use a witty expression of his own, has "resolved his intellect into a kind of slush". And a mystic of the more romantic type must have much the same feeling. It is simply intolerable, this "yellow journalism" of philosophy, as Dr. Slicer was moved to call it in his Symphony Hall address at the International Council. One of my colleagues has recently caused a slump in the humanist scale of values by representing the humanist as "patting God on the back".

But now against these somewhat pathological protests of the rationalist and mystic temperaments the humanist inevitably urges his equally deep and formidable passions of life with God. For the cocksure and cool confidence of rationalism he would substitute the more modest method of empiricism, the method of "trial and error" with its far-reaching hypotheses and inferences of God. Its sense of reality is softened and warmed by errors and tragedies and disorganizing sins which no rationalism has yet transmuted into truth or romance or virtue, and which no mysticism has ever succeeded in transfiguring with divine light. At these very

points of crisis, in these very places and times of tragedy where the mysticism that transfigures has failed, humanism enters and revives something of the frantic mysticism of the first, lonely man. A mysticism of the will, of the human person, an eternal will-to-believe even in the absence of a perfectly clear and transporting vision, an everlasting determination of the human person to move on in the divine business of trying reality and, if need be, hammering values thereinto. Such mysticism as this is pained but not shocked with holy horror when the human will, having failed, cries out frantically upon God. The soul of the savage in black death, shooting arrows at his god, trampling him under foot—such an heroic soul shall surely regain its vision of God, graciously and tenderly purified and enlarged; he and his God shall go forth once more to build and to create. After all, there is in yellow journalism a sense of reality, a breath of life; after all, there is in trampling a false god under foot a sense of his human nearness which needs only to be idealized, only to be mystically spiritualized and extended to all planets and to all men in order to become that eternal sense of God's infinite humanity in which alone man can find mystic companionship with the Father.

THE UNITARIAN asks for an "appraisal of James' 'Pragmatism' ". I can state my own estimate of his charming lectures by saying simply that while they will serve to make clear to the general public just what this pragmatic method and its humanistic temper are, they are not likely to contribute to the conciliation of the rationalistic temper. I imagine their author did not have any such errand of peace and mercy in his mind in conceiving his message! And so, one misses the constructive note,—a note which I believe only Professor James is capable of sounding clearly and persuasively. I dare say that a large majority of the ministers of our Unitarian body would be eager to adopt the pragmatic method, for it *is* the method of religious practice and experience; and that they would be glad to accept pragmatic conclusions as *gospel* truth; truth, that is, that has in it the joy of growing life and which frankly admits even God to an infinite and everlasting participation in that glowing life;—if only they were not repelled by Pragmatism's narrowness of outlook upon the unfinished divinity of all that is. We of the liberal faith are tired to death with "naturalism" and transcendental "absolutism", between which Professor James would place the "moralistic", "melioristic" religion of humanism. But our experience of naturalism and absolutism has so widened and deepened our sense of God's eternal presence in the natural universe that somehow the humanist's appeals up to date simply don't strike deep enough. We miss the cosmic tone and conviction, even in Professor James's lectures. To satisfy our passion for God these lectures are really not humanistic enough. It doesn't suffice to say that the universe *may* be so constituted as to need and participate in the fiats of human beings in order to prosper in its evolving life. I feel that the time has come for saying that the universe infallibly *is* just that sort of being. Of course such an universe is no more than an hypothesis; but the point is that humanism, if it would make good, must take its hypothesis at least as *seriously* as rationalism has always taken its counter view of the world. It must steal somewhat of rationalism's divine Olympic fire of confidence. In its world-view it must stand just as if the dialectic armament of rationalism were only so many popguns. For it is only when rationalism has masqueraded in the plain garb of empiricism, or when its cold body of dialectic conclusions has been warmed by the touch of mysticism, that the resulting absolutism has in any measure whatsoever entered the busy departments of real life.

Of course pragmatism is at a disadvantage in that unlike rationalism it must recognize that its world-view is

only hypothetical. On the whole, this hypothesis of a universe not yet complete, but in which the human and cosmic persons are working toward greater and greater harmonies of life—on the whole, I say, this hypothesis seems to fit the bare facts of existence whether human or divine. But meanwhile the facts may be otherwise; underneath all the apparent facts the world may be (rationalism, with what justification I have never been able to make out, says *must be*) one and continuous and complete. But my point is that humanism must take its world-view so seriously and so passionately that, should it ever discover this eternally complete world, it would "shatter it to bits" for the divine joy of rebuilding it, perhaps "nearer to the heart's desire". In this sense the humanist view is more than a scientific hypothesis; it will refuse as long as possible to recognize the rationalist's world, it will even risk its own precious life in the effort to grow divinely out beyond the eternally placid God of rationalism.

I would not be understood as saying that these swift and solemn passions of humanism are wanting in these Lowell lectures. I only wish they had been the author's persistent theme. The occasion and the man came together; but most of us are still wanting a really serious and cosmic humanism,—a planet-wide, race-wide gospel of the growing dignity of divine Personality. Only *that* gospel can persuade the ministers of our liberal faith to replace with passionate *sermons* their literary *essays* in naturalism and absolutism.

Rev. Charles F. Dole, D. D. Minister of the Church in Jamaica Plain.

It is not my wish to combat what is called "pragmatism". There is an important factor under this name which Mr. James does us a service in bringing into clearer light. The good philosophy ought to be useful in enriching the content and meaning of human life. The man with a philosophy ought to be better able, other things being equal, to hew wood and draw water, than the man without a philosophy. If the True, the Good and the Beautiful go together, we surmise that they also go with the useful, in the best, and therefore most "pragmatic" sense of the word. Other things being equal, the truth ought to work. The beauty of monism (at least one kind of monism) is that it makes no opposition between the noblest theory of the world and the practical life.

The objection to Mr. James is on his negative side. The assertion of the values which Mr. James evidently cares most for—those more or less adequately named under the words, Truth, Duty, Righteousness, Love and the like—carries us further than he goes. It is unbearable to our reason (we suspect it is to Mr. James) that these great and very practical realities should be conceived as merely floating about in a sea of pluralistic chaos, taking their chances of being run down by the monsters and icebergs. There is a splendid working theory that "the true, the good and the beautiful" abide fast in a realm of order, reality and unity. There is a valid hunger of the soul for the constant, the eternal, the infinite. Religion dwells in this thought. Would not Mr. James be glad to be convinced that there is such a realm of reality? Grant that we cannot by our little measuring lines, prove this most magnificent conception. But, once having seen it, we not only can assume it; many of us are bound to assume it, in order to secure for the actual work of life that sense of worth and a commanding impulse which makes life happy, beautiful and effective.

The true, in the end, is one with the useful, but the true is not the same as that which we call useful. Many a time, we must ask first: What is true? and wait before we know what good it does. There is an item of faith here, —one of the most noble elements in human nature,—which demands that we say at times: "Though he slay me, yet will I trust in him." So far as Mr. James seems to deny this element of faith, and to confuse truth with the

useful or practical, (we hardly see why he should do this except for his love of the paradoxical) we cannot train in the company of the pragmatists In spite of his evident wish to make room both for religion and for a vigorous and commanding morality, we suspect that the negative part of his work is done with so much more facile a pen than the constructive part of it, that most readers' minds will be left at last in a state of hopeless confusion, religious obscurantism and moral anæmia.

Rev. Frederic Gill, Arlington, Mass.

Like things in general, philosophic thought moves rapidly now. Men still on the youthful side of middle life have seen the passing of the "scientific" philosophy represented by Spencer and Fiske; the rise and, in at least more well-informed circles, the dominance of the absolute idealism of which T. H. Green, the Cairds, and Josiah Royce have been leaders; and now see this in turn being eclipsed or modified by other tendencies, of which Pragmatism is chief. Pragmatism is largely a reaction from the extreme idealism and the over-assurance of Monism. Ten years ago Prof. Royce offered what he termed "the sole possible, necessary, and sufficient answer" to the problem of evil. Logically this statement implies omniscience on the part of the one making it. It is not surprising that the pendulum should swing far the other way, and we should be told by some that there is no such thing as "*The* Truth", but only the truths we construct in dealing with life, all truths being man-made and practical. The reactionary character of Prof. James' book is shown also in its failure to appreciate the work done, and use the important truth taught by the philosophy he rejects. The wise reader will not follow his example in this, but even though he must consider the book to represent anti-philosophy perhaps more than philosophy, will be eager to see what it has of value to teach. It is thoroughly modern, in at least this respect, that it is strenuous and emphasizes results. To some extent it represents the application of the "case method" in philosophy, and here, at least, it is to be wholly commended. Our thought must pay more attention to the particular parts and aspects of the world, the individual interests and objects of actual life, and the contents of ordinary experience. We have been too much occupied with the unity of the world, and have undervalued the significance of the individuals that compose humanity. The book has been severely criticised from the technical side, by professional students of philosophy, but one is not always convinced of the justice of the criticisms. Men who are unable to use any language but the technical, are perhaps annoyed to find that another can write in English that is interesting, brilliant, and comprehensible by that despised person "the general reader". This is what Prof. James has done, and by doing seems to have displeased many.

Rev. James T. Bixby, Ph. D., Yonkers, N. Y.

There is a certain amount of truth in Pragmatism.

While the reason is the only proper judge of truth and he who, instead of this, accepts whatever opinion seems pleasing, is disloyal to truth, on the other side we should remember that the evidence as to what is truth is not given exclusively (as so many suppose) by the senses or the intellect. The truth-seeker must, of course, seek the facts. But lumps of matter, vibratory motions, ticketed beetles and the rest of the sensible data are not the only facts in existence. The emotional characteristics and the moral faculties of man, whatever needs and desires human hearts feel, whatever impulses and instincts are native to his will, whatever intuitions his conscience and soul attain to,—all these supply evidence as to the great Realities in the cosmos which have shaped and moulded these qualities of the human soul; evidence quite as significant and

worthy of interpretation and acceptance as any laws which the senses indicate. Theories, therefore which, though very plausible, will not work to social health or spiritual growth and satisfaction, are rightly to be rejected as containing some subtle flaw.

Prof. James, however, is not satisfied with any such moderate enlargement of the evidence determining truth. He carries his doctrine of the relativity of truth so far as to rob truth of all objective qualities. Truth is not a discovery of some outside reality, but "a creation of the mind engendered upon reality". The work of the truth-seeker is not to copy a cosmic or divine reality, already complete, but to remodel and transform it and make it grow, according to his own interest and the way that is useful for him.

The test of truth in this novel system of pragmatism is its consequences, whether expedient or inexpedient. And by its own test, it seems to me to be condemned. It lacks any permanent or universal standard. Its inevitable consequence will be to promote individual caprice. Whoever adopts it will make of it a shield for his own prejudice or prepossession or the fad of the hour. Whatever illusion or lie, old superstition or new skepticism any one finds useful to him and a thing that will work to his purpose, is (by the standard of Pragmatism) just as true as anything else.

The great objection Professor James makes to the usual definition of truth as "agreement with reality" is that it is impossible exactly to copy reality.

One might as well say the plumb line is not the mason's standard of stability or the circle the standard for a wheel because in practice we can not absolutely attain these ideals. The standard of truth in pragmatism is a putty, absolutely worthless. "That is true which works, which is found useful". But useful for what and for whom? For the reason or the senses? For the conscience or the emotions? For the business man or the esthete? For the materialist or the spiritual soul?

As one after another of these classes takes the pragmatist standard in hand, the standard changes color and form, like a summer cloud. With one pragmatist it justifies materialism; with the next it vindicates the extremest mysticism.

The faith which has enabled Science to build up such a lofty and solid pyramid of truths, is its faith in the Rational Unity of things; the coherence of the related part of the cosmic system as a consistent system with a solid core of Reality and common products, proceeding from certain primal elements and potentialities. To suppose as Professor James does, that the Universe is not a universe but a "poly-verse", or plural world, made up of quite discrete parts, "like cakes of ice in an infinite sea"; each of which may be known just as truly by the utilitarian experiences of the individual on his respective isolated cake, as by any more universal standards, such as the necessary intuitions of human reason or the consistency of the related laws of the Universe,—to suppose any such theory of truth as this would be to shatter the foundations of the grand temple of Science and dissolve it into a rubbish pile of individualistic whims and eccentricities.

Rev. G. R. Dodson, Ph. D, St. Louis, Mo.

As this article must be brief, let us take the preliminary courtesies for granted, and come at once to close quarters with the subject. Of course, so captivating a writer could treat of nothing without saying many good things. The question here, however, is not of these good things: it is of the method or theory which the author urges upon us with all the zeal of a missionary for his gospel. On a first reading of this little book, one is charmed by the style and the delightfully unconventional form of statement. Pragmatism seems very simple and plausible, but when examined closely both the simplicity and the plausibility tend to disappear.

For instance, pragmatism is first of

all a method: its peculiarity is that it applies to all theories the test of practical significance, of workability, of fruitfulness or use. This seems a good criterion. Certainly, theories that are not liveable have no chance in the world, for the simple reason that they lead to the extinction of their adherents. And only when we have true theories can we get satisfactory results and make those adjustments on which life and welfare depend. Yet, after all, the method has little practical value. For, in the first place, there is probably no theory without practical significance, none that does not make a difference. And again, if theories are to be tested merely by their expediency, if the true is only what it is good for us to believe, to get results with, the question immediately arises, What results? Good for what end? Such a theory may always be used to justify immoral conduct. But if, in order to guard against such an interpretation, one adds the qualification which Professor James has not forgotten, "expedient on the whole and in the long run", then it is clear that only omniscience can use such a test. The calculation of what is expedient in this, the only moral, sense is too great forour finite intelligence. Pragmatism as a method of determining the true does not, therefore, seem to be of great practical value and, tested by its own criterion, is found wanting.

But pragmatism is not merely a method: it is also a theory of truth, and it is in the endeavor to state this theory that the author has been least successful. The reader of chapter VI may at first think that the presentation is clear enough, but the clearness is apparent only. For three years the professional philosophers have been discussing the matter, and Professor James insists that they still do not understand him. Other pragmatists have fared no better. The American philosopher Russell recently closed a controversy with the English pragmatist Schiller with the statement that further discussion was useless, the pragmatists having so changed the meaning of words as to make an understanding impossible.

On the other hand, although Professor James says that he has done his best to sketch with sympathy and fairness the views of the intellectualists whom he opposes, they all feel that his exposition of their theory is but a caricature. Nothing illustrates better the difficulty which human beings find in understanding each other than the fact that these specialists, whose business it is to think clearly and to express themselves with precision, confess that after having done their utmost they have not been able either to understand or be understood. It is, therefore, obviously impossible in this brief article to make clear a subject that has successfully resisted so many elaborate expository essays. The best picture of a fog is a foggy picture. One can not hope to clearly outline what in itself has no clear outlines.

However, the discussion that has been going on in the philosophical journals is dissipating some of the obscurity. When Professor James speaks of truth as something that happens to ideas, as something that we make, as a process of verification, the reader naturally supposes that the author means to say that truth lies inside our experience. And although he also says that the truth of an idea is its verifiability, it can hardly be both. For these are very different things, and so far as the author holds the latter view he approximates the position of his opponents, who think that truth is something that we find, that obtains regardless of any finite experience. In his reply to Prof. Pratt, who exposed the absurdities to which the theory of truth as a psychological experience inevitably leads, Prof. James declares that he has been profoundly misunderstood, and makes the following statement: "What constitutes the relation known as truth, I now say, is just the existence in the empirical world of this fundamentum of circumstance surrounding object and idea and ready to be either short-circuited or traversed at

full length. So long as it exists and a satisfactory passage through it between the object and idea is possible, that idea will both be true and will have been true of that object whether fully developed verification has taken place or not. The nature and place and affinities of the object of course play as vital a part in making the particular passage possible as do the nature and associative tendencies of the idea, so that the notion that truth could fall altogether inside of the thinker's experience and be something purely psychological, is absurd." This is certainly clear, but it practically assimilates the author to his opponents. For the admission is made that truth is a matter of the objective order. The difference is that while most of us think of truth as the agreement of our ideas with that order, Prof. James prefers another form of statement, namely that true ideas are true because they lead us into satisfactory relations with objective reality.

About all that is really left of pragmatism as a theory of truth seems, then, to be an affection for a particular form of statement. For, surely, the doctrine of apperception is too much emphasized in Chapter II. For an idea to be true it is merely necessary for it to agree with the objective order. It is not necessary to graft it onto anybody's apperceptive mass of stored ideas and prejudices. There are truths which some people cannot learn, because they cannot assimilate the new to the old content, and because of their lack of flexibility they may even die. But these truths remain true just the same. In fact, many of us do die, not merely because the grafting process fails, but because we have not been able to attain to that knowledge of the matrix of life on which our existence depends.

And when Prof. James says of all important facts that they are not true, that they simply are, our answer is that what we want is precisely the knowledge of what is, of the structure of the fundamentum of circumstance, of the order that enfolds our lives. Pluralism I can not here discuss, but simply say that to me it is the very antithesis of philosophy. If to anybody this article seems too long, from my point of view it is too short, since the necessity of being brief makes a critic seem brutal. I regret to appear so unappreciative and so entirely condemnatory toward the beloved intellectual child of one to whom I owe so much. It is as if one should slaughter a friend.

Rev. William S. Morgan, Ph. D., Albany, N. Y.

"Twenty-one ways of cooking rabbit: first, catch your rabbit." This recipe summarizes admirably the method of pragmatism. It is not a metaphysical system, but simply a method of settling metaphysical disputes that otherwise might be interminable. That is, let the monist bag his rabbit. Let him assume a self-conscious being as the basis of the universe, a being whose expression we find in electrons and planets, in minds and laws of nature; let him write a philosophy that will do justice to all the facts of life, such that from his viewpoint will satisfy all the demands of the intellect and all the needs of the heart. Contrarywise, let the materialist catch his rabbit. There is no mind for him in the universe. He must have his psychology without a soul; he endeavors to explain life, laws of nature, mind, matter and what not, on a purely mechanical principle. Now pragmatism assumes its inability to give us any such system of the universe, how modest. But it has the audacity to tell how the rabbit should be cooked. It can settle in a twinkle the dispute between monist and materialist by the pragmatic method by simply asking what is practical in each.

We are living at a time when everything is placed on a cash basis. Utility is the demand made of literature, science and philosophy. By all means let us stick to facts. Let us dismiss useless speculation, such as Leibnitz's estimate of the number of the damned, the ability of an angel to sit on the point of a needle, the seat of the soul, Kant's antinomies of reason etc. but there

is a culture of the soul, which we cannot overlook. Things of religion, art, philosophy, literature cannot be placed in any obtainable scale of utility altogether. Useless abstraction must go. Things in themselves and all of their ilk have been sold under the hammer, but speculation about the universe will remain as long as man, who is a metaphysical being, remains.

Professor James is afraid of a closed system of philosophy. But why have it closed? Philosophy is a progressive rational system of the truths pre-supposed and ascertained by the particular sciences with a view to ultimate reality, a statement of Professor Ladd, which I quote to show that a system simply because it is a system need not be a closed affair. Any system of metaphysics that makes no provision for growing knowledge is already doomed and it need not worry us.

Meanwhile it will be healthy for us to ask the *ad quem* of our theories, what difference do they make? what conduct will they produce? Suppose we exchange them for another set, would this be detrimental to us in any way? Professor James comes to the conclusion in this simple way that the true is "Whatever proves itself to be good in the way of belief, and good, too, for definite, assignable reasons." He rejects the notion that truth is an agreement between notions and reality. He finds no need for a "soul"; phenomena of consciousness are the only things we can talk about. But pray which phenomenon is it that unites them all? What does the unifying to make me the conscious being I am? Thus in discussing the one and the many, he mentions all kinds of unity except that of consciousness. And this same conscious unity in the universe, in the being of God, if we know anything about the development of religion has made all the difference in the world with human beings.

We go to the full length with Prof James in contending that we make our universe. We patch our world together, we create the gods, make scientific formulas, fabricate religion, science and all forms of truth. It is our world—yours and mine—so far forth it is human, purely human. But I demand that it shall be wholly human. Phenomenalism is just as much of an abstraction as any theory of pure being. Phenomena of consciousness without a being, call it soul, mind or what not, is just as absurd as the grin of the Cheshire cat without the cat. Our vital religious life cannot be sustained and never has been sustained by phenomenalism. To pray to the electrons, stars, forces and laws of nature is forbidding to our deeper nature. It does make a difference! The whole genius of our religious life consists in the urgent belief ever present that shot through the warp and woof of this universe is a self-conscious being, with heart and mind, of which we ourselves are a suggestion and index. Unity, of course unity. We cannot think of God except in the terms of unity—not numerical or physical unity but in the terms of the unity of self-conscious life.

Thus while this pragmatic effort endeavors to keep us in close touch with real things, it must not lead us into the irrational shibboleth of a phenomenalism untrue to the facts of life, or to concede to the plausible demand for practicability, when this neglects some of the most vital concerns of the soul.

The Bellingham *World-Herald* prints the greater part of the initial sermon of Rev. Frederick Weil as minister of the First Society in Bellingham. He answered the question why a Unitarian religious society should be established and maintained in that town by explaining the province of the church as standing for freedom and not license, for consecration and not self-seeking. Mr. Weil called to the support of the new church those who are not at home theologically in other churches, but expressed his sense of co-operation with the other ministers, hoping that he might work with them in bringing in the kingdom of righteousness.

Unitarian Conference of the Middle States and Canada

IT was a happy coincidence that the annual meeting of this Conference should be held with the First Church in Philadelphia at the time when that church was rejoicing in the decision of Mr. St. John to accept its unanimous call to its pastorate. For we felt the atmosphere of hopefulness and vigorous good cheer about us everywhere and a tonic of enthusiasm permeated all our gatherings which was only partially due to the strongly good things said and done; but largely due to the enthusiasm of a united people heartened by the inspiration of a new leader.

The Conference meetings began Wednesday evening, November 14th, with two vigorous addresses on "Modern Appraisals"; one by the new Secretary of the A. U. A., Rev. Lewis G. Wilson of Boston, who spoke of "The Worth of the Church from the Modern Point of View"; and the other on "The Essential Content of Religion", by Rev. U. G. B. Pierce, of Washington, D. C. Mr. Wilson's view-point was not that of the man who would make the modern church merely a club-center of secular interests through any false concessions to the utilitarian tendencies of the hour: he insisted on its persistently spiritual mission, its steadfast necessity as a factor for upbuilding the permanently progressive life of spiritual and immortal being. Mr. Pierce's statement of Religion's essential content was finely in compliment of Mr. Wilson's ideal: a religion of reality and not of conventionality, of vital concern with the deepest things of best manhood and womanhood.

Friday morning's session opened with a short and fitting prayer by Rev. Arthur H. Winn of Troy. Mr. Adelbert Moot, President of the Conference, then spoke a few graceful words of welcome and forceful comment on the religious conditions of the time. Necessary committees were appointed, the annual report of the treasurer, Mr. Fisher A. Baker, received, and the annual report of the secretary read. This reviewed the ministerial changes of the year, noted the new movements recently inaugurated at Summit, N. J., Flushing, L. I., South Brooklyn, and McKeesport, Pa., and congratulated the Conference on the fact that every society in the Conference whose name had been in the Year Book over a year, was either possessed of a church building, or a lot and the beginnings of a building fund. The report especially urged attention to the need of more parsonages.

Following the Secretary's report, Mr. M. T. Garvin spoke of the work and needs of the young church in Lancaster, Pa., and Rev. Thomas Clayton spoke of the work in Allegheny. The principal address of the morning was given by President Southworth of the Meadville Theological School on "The Rational Development of Our Congregational Democracy", which we publish in full elsewhere.

Mr. Southworth's paper gave rise to an animated discussion, opened by Rev. Leon A. Harvey of Brooklyn, who pronounced the address an epóch-making paper, and reinforced its more salient points. Rev. A. R. Hussey of Baltimore said that things would never be right until our national headquarters could be taken out of New England and brought to New York or carried even farther west. Rev. Charles Graves of Passaic, N. J., urged for a more rational method of nomination, and a secret ballot, and presented resolutions to that end. Rev. O. B. Hawes of Germantown also spoke for more practical application of democracy in denominational affairs. Rev. C. E. St. John explained some of the difficulties involved in the Association's work and Rev. Thomas R. Slicer of New York,

who had not been present in time to hear the paper, paid tribute to the efficiency of the present administration of the Association and the wisdom of supporting it with utmost cordiality. Three sets of resolutions bearing on the question were presented and referred to the business committee.

At quarter past twelve the session of the morning culminated in a richly inspiring service of worship conducted by Rev. A. R. Hussey of Baltimore.

Then we discovered the resources of hospitality which were lavished in our behalf by the ladies of the First Church in their comfortable parlors.

At the afternoon session Rev. Mr. Slicer presided in the absence of the President, and election of officers was the first order. Mr. Adelbert Moot of Buffalo was elected President, Rev. T. R. Slicer of New York, Mr. William W. Justice of Germantown, Rev. John Haynes Holmes of New York, Rev. F. C. Southworth of Meadville, Mrs. F. W. Hooper of Brooklyn, and Rev. U. G. B. Pierce of Washington, D. C., Vice-Presidents; Trustees for three years, Rev. William M. Brundage of Brooklyn, Rev. Charles E. St. John of Philadelphia, and Rev. Leon A. Harvey of Flatbush; Directors for three years, Rev. John P. Porbes of Brooklyn, Rev. Elizabeth Padgham of Rutherford, N. J., and Rev. Arthur H. Winn of Troy.

The committee on business reported favorably on two sets of resolutions, unfavorably on another set, and made no report on a fourth set. By separate votes the Conference conferred the action of the committee and voted to lay the resolutions relating to manner of nomination and election of A. U. A. officers and directors on the table. The resolutions passed are as follows:

Resolved, That the hearty congratulations of this Conference be sent to the American Unitarian Association for the unprecedented financial showing of the past year, and for the zeal and energy on the part of its officers which such a showing indicates. In order that the interest of our churches in the work of the Association may not diminish but may grow steadily greater, we recommend to its officers the presentation of a plan for general discussion at its next annual meeting by which:

First, the voices of local conference may be heard in the nomination of its officers and directors;

Secondly, in the election of officers and directors the life membership vote may be gradually eliminated and the electorate made wholly representative.

Thirdly, any projected changes in th general policy of the Association may first receive full and free discussion at the annual meeting, and if possible at the local conferences.

Resolved, That we recommend to the Council of the National Conference the careful consideration at its next biennial session of the following questions: First, whether the missionary and administrative work of the denomination is carried on with due regard to the principles of congregational democracy; Second, whether in order to promote the interests of the churches and to safeguard the rights of the ministers a system of superintendence is or is not desirable; Third, what recommendation, if any, would be made by the National Conference to the churches, the American Unitarian Association and the local conferences, by which our congregational policy may be combined with the highest degree of efficiency in promoting the ends the churches hold in common.

The regular topic of the afternoon was on "Elements of Public Worship": Rev. Edgar S. Wiers of Montclair, spoke with finest sensibility and persuasive charm on "The Place of Prayer"; Rev. Alson H. Robinson of Newburgh, presented a very thoughtful and sensible paper on "Music"; Rev. Chas. Graves of Passaic, discussed "Hymns of the Liberal Faith" with most refreshing frankness and originality of comment; Rev. Alfred C. Nickerson of Plainfield, had discriminating and suggestive things to say about the "Edification of Scripture"; while a layman, Mr. A. Emerson Palmer of New York, gave a most practical paper on "The Sort of Sermon that Counts" ending with a graceful original poem. Each man was given twenty minutes for his theme, crowded them full of good substance, and not one over ran his time. Our hasty report can do scant justice to their excellence.

Friday evening was "a massing of big guns" one delighted hearer declared it. It was a platform meeting with four speakers announced; but one, Mr. St. John, was not able to speak through the bad condition of his voice. The topic was "Things we Insist Upon"—

and the insistence was in all cases genial and persuasive, yet unmistakable. Rev. John P. Forbes of Brooklyn, spoke to the subject: "A Straightforward Theology", throwing particular emphasis on our own need for clear and frank comprehension of our great faiths, and the need that our children be given our gospel in vital distinctness. Rev. John Haynes Holmes had, as he said, a topic peculiarly congenial to himself: "The Ethical Focus in Religion". With ringing eloquence he made parallel of the time and the message of the great Hebrew prophets with the time and the message of the church of to-day; when not a religion of ceremony or creed but of righteousness is the crying need of mankind. Rev. Thomas R. Slicer closed the meeting with a characteristic address on "Man Naturally a Child of God", full of rare illustration and tender and persuasive presentation of the larger thought of God, and his relation to men. The choir of the church rendered pleasing selections both at this service and that of the evening before.

Friday morning opened with a brief devotional service conducted by Rev. Thomas Clayton. The session was devoted to the interests of the National Alliance and Mr. John P. Forbes, the new Vice-President of this department presided with much grace and dignity. Two topics were assigned for discussion. On the first "How can we Interest our Young Women in Alliance Work" Mrs. Mary N. Perry of Baltimore, and Mrs. C. S. Hammitt of Wilmington, gave short and suggestive papers; on the second topic, "What is the Best Kind of Program for an Alliance Meeting", Miss Mary Mason of Germantown, and Mrs. Frank B. Skinner of Woodbury, N. J., were the speakers. Miss Emma C. Low, President of the National Alliance, gave a word of greeting, and spoke of the interesting work that was being done in South Brooklyn by Mr. and Mrs. Baker, to such good purpose that a collection was taken up in their behalf.

Then came the more formal address of the morning's program, by Mrs. Clara B. Beatley of Boston, on "Some Modern Methods of Sunday School Work". Mrs. Beatley spoke from a long and noble experience in Sunday School service, and her address was full of the best sort of suggestion and instruction presented in a most charming and simple manner. Her answers to questions put to her after her main address were ample and most illuminated, and the whole discussion was pre-eminently worth while.

The attendance at the different sessions was gratifying and the spirit of interest hearty.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Charles E. St. John to the pastorate of the First Unitarian Church in Philadelphia, to begin immediately.

Rev. Richard W. Boynton of St. Paul, Minn., to the First Church in Buffalo, N. Y., to begin about Jan. 1.

Rev. John Visher to the church in Hobart, Ind.

Rev. Napoleon S. Hoagland of Warwick to the church in Tyngsboro Mass.

RESIGNATIONS.

Rev. Geo. W. Solley from the pastorate of the church in Winchendon, Mass.

Rev. C. W. Casson from the church in Ottawa, Canada, to devote his time to Paragraph Pulpit work.

DEATHS.

Rev. W. S. Vail, pastor of the church in Wichita, Kan., very suddenly Sunday morning, October 13 Mr. Vail began his ministry as a Universalist; was pastor in three of our churches in Wichita, Atlanta, Sioux City, and a second time at Wichita, where he died.

PERSONAL.

J. H. Crooker, D. D., was last season a Billings lecturer in the West. His tour was followed by a call to the church in Seattle, and recently he and his wife have visited the West again, but have now returned to Roslindale, Mass., with the intention of remaining with their present charges. Mrs. Crooker is minister of a Universalist church in Jamaica Plain.

Rev. George Croswell Cressy, D. D., who went to England in August to supply the pulpit of the Effra Road Unitarian Church, London, during September and October, received early in October a unanimous and cordial invitation to become the minister of the congregation, and has accepted the invitation with the understanding, however, that personal considerations may perhaps make it necessary for him to return to America permanently next summer. This church includes in its congregation some of the most prominent and active Unitarians in England.

In continuance of our symposium published last month on Church Membership, we are glad to publish this letter from the experienced and able minister of one of the Worcester Conference churches.

Mr. Editor:

I have read with much interest your symposium on Church Membership in the November number of THE UNITARIAN. It moves me to add a word. For more than half a century the church which I have the honor to serve has existed under the double organization of a Voluntary Society and a Church. The situation for many years was that the real business was transacted by the society and the church as such did nothing except distribute a little, a very little money in charity and observe the Communion service two or three times a year. The result was that many of the most intelligent and loyal supporters of the society practically ignored the church. They belonged to the First Unitarian Society, but not to the First Unitarian Church and I had not the cheek, shall I say, to go to them and say: "Why don't you join the church?" when as a matter of fact they were the back-bone of the church. And yet they were not church members. The situation was mortifying and confusing.

I hailed with delight, therefore, the suggestion of one of the most devoted members of both church and society to reorganize the parish with a view to having a single, definite, compact, strong organization to be called the Unitarian Church. The thing was done and every member of the two old organizations joined the new corporation. I can now appeal to all the people, young and old alike, to join themselves *together* for the worship of God and the service of man. I hold that everyone upon arriving at say sixteen years of age should be urged to unite with the church The way it is done is immaterial, but the doing of it is extremely important. As a church we liberal Christians suffer terrible loss by not magnifying the value of organized fellowship. Too many Unitarians adhere so loosely to their church that one would never guess where they belonged except at Easter or Christmas or some other festive occasion. Definite membership increases active interest and genuine loyalty. Here are the objects for which the First Unitarian Church of Clinton, Mass., exist and to the realization of which every member pledges himself to maintain the preaching of Liberal Christianity; to uphold, cultivate and disseminate the Truths of the Unitarian Faith; to educate and confirm its members, and all within the scope of its influence, in the ways of personal and practical righteousness, in civic and patriotic duty, and in all things contained in the great ideas of Truth, Service, Liberty and God.

JAMES C. DUNCAN.

He who reigns within himself and rules passions, desires, and fears is more than a king.—*Milton.*

British and Foreign Unitarian Association

Letter of Greeting to the Unitarians of Canada

To the Unitarians of Canada:

DEAR BRETHREN—Our representatives, the Revs. W. Copeland Bowie, C. J. Street, W. G. Tarrant, W. W. C. Pope and Mr. H. B. Lawford, have reported to us, with grateful unanimity the deep impressions received by them during their recent visit to your country. To dwellers in our crowded cities the spectacle of a vast and generous land like yours, and the stirring life of your vigorous national youth, could not fail to be greatly stimulating; and we take this opportunity, as citizens of the Home Country, to greet you, our brethren across the sea, and to congratulate you on the magnificent progress already made in developing the rich resources of the soil, and in rearing healthful and beautiful homes where human life may reach its best.

"To you, who are one with us in the desire and the effort to infuse the spirit of a free religion into the minds and hearts of men, we look with special gladness and yearning. You who are pioneers of civilization are also, we believe, pioneers of a new day in the history of Christendom, a day which will bring more and more glory on its name as the shadows of ignorance, fear and superstition are lifted away from the souls of men. Already, during two generations, you, our brethren in Montreal and Toronto, have verified in no small degree the hopes of the brave men and women who founded your congregational life. You, our brethren in Ottawa, Hamilton, London and Winnipeg, cannot but feel fresh impulse to your own vigorous enthusiasm as you observe the achievements of these elder sister churches. With all of you we earnestly hope and believe that, as with your great country, so with the great faith we share, there awaits a nobly fruitful future if only they who enjoy its blessings are faithful in its service.

"In the name of the British and Foreign Unitarian Association we beg you to accept our warmest thanks for the abounding cordiality of your welcome to its representatives and to the other Unitarians from these shores who had the privilege of meeting you face to face. You may be assured that their memory of this delightful experience will long endure, and that through them our whole fellowship on this side will be bound henceforth in intimate sympathy and friendship with yours. We trust that the tie so happily knit will be a source of strength and inspiration to us and to you for many years to come.

"Wishing you sincerely 'God-speed,' we are, on behalf of the Association,—Yours fraternally,

WILLIAM B. BOWKING, Pres.
HOWARD CHATFIELD CLARK, Treas.
W. COPELAND BOWIE, Sec'y."

Fall Publications of the American Unitarian Association.

Never has the publication department of the American Unitarian Association put out at one time a more attractive and substantially valuable group of books than those just appearing. We hope to make detailed review of these in our "New Books" pages in later issues, but cannot forbear some immediate word of comment on so excellent production. Mr. Stebbins is certainly an artist in selection and preparation: these books are good to look upon as they stand upon a table; and they are all very good to read, for the diversity of their range and interest of their themes. To the notable "True American Types" series is added "David Libbey; Penobscot Woodsman and River Driver"; President David Starr Jordan adds two handsomely printed volumes to his choice group: "The Human Harvest" and "The College and the Man". A suggestive little monograph is Milton Reed's "The Democratic Ideal", a thoughtful discussion of American ideals in a lofty

spirit of patriotism. Of Rev. U. G. B. Pierce's "The Soul of the Bible", we have already spoken in these columns; Dr. Crother's "The Making of Religion" is a very little book finely written but not quite like the A.U.A.'s recent publications in outward form. From England comes an interesting group of books bearing the Association's imprint: Stopford A. Brook's "The Life Superlative"; J. M. Lloyd Thomas' "A Free Catholic Church"; Richard Armstrong's "God and the Soul"; and Joseph Wood's "The Bible: What it is and what it is not", are all important volumes by gifted men. From Germany comes a notable volume, the first in a series to be translated for and issued by the A. U. A.: "The Sources of Our Knowledge of the Life of Jesus" by Paul Wernle.

It behooves us not to speak of "The Water Star", though we may say it has a very tasteful cover—and we like it! We still persist in our conviction that it is a pity books of so significant value as these should have their missionary value and real serviceableness limited by the handicap of a denominational imprint.

New York Unitarian Headquarters

THE Unitarian Headquarters in New York City are very cosy and conveniently located, and it is good to welcome many friends from every part of the world over their threshold. The generosity of the Church of All Souls in granting rent-free for Conference purpose this room where once Dr. Bellows was wont to break daily bread with his household is a courtesy not lightly to be estimated by all Unitarians of the Middle States Conference. We like our quiet "front room;" we keep always busy, but never too busy, we hope, to have time to share with all our visitors. We are always hospitably inclined, and when our fire is lit we think we are rather inviting.

But we wish we were a little better furnished. We wish that when the Unitarian friend from about town comes in we were surer that the chair we offer him were comfortable, if not luxurious; and if he is a friend from afar desiring to write a note or so, we wish we could make better shifts to keep him from feeling that he is putting us to inconvenience. We wish that friends finding these headquarters (as they should) a convenient place of rendezvous to meet other friends in the city might never discover the embarrassment of not quite chairs enough to go round. We wish we could help the users of the Morehouse Library to be more at ease while they look through the books. Sometimes, too, we wish that the official "desk" had grown in pigeonhole capacity and general spacial possibility to keep pace with the increase of our official business.

This is but to say that the work of the Headquarters is interesting and important; that its spirit and opportunity of hospitality is unbounded: that the place of our habitation has very fitting and attractive associations: that doubtless much of our furniture has fine associations, too, though nobody remembers when it came or where it came from; and that we might seem even more cheerful amidst other things.

How good it would be if ever some loyal friend, or enthusiastic branch alliance or some other body of efficient good will, should say, "Let's have the New York Headquarters set up as the New York Headquarters ought to be," and thus saying, find the means! Our fire would burn no less brightly and the glorious company of apostles whose faces adorn our walls would lose no shade of serene benignity. Perhaps even our friends would come oftener, stay longer, share more heartily even than before in the zest of our cause.

Comrades.

BY CHARLES F. DOLE.

Be a good comrade. Learn the secret of good comradeship. Many men do not know it at all. Be just, strong, frank, fearless, independent, but add your strength to the strength of your fellows. Do not stand aloof, or sulk, or be unsocial. Do not jeer at other men and find fault with them. Learn to do "team work", learn to co-operate. Give and take in friendly conversation. Be generous.

Speak to men freely; meet them half-way, never with a scowl, with contempt, with indifference. Greet your fellows with a smile; give them the "glad hand". Keep the healthy circulation of a warm heart.

Be good comrades in the home. Drop the "obey" from the marriage service. Put away dictation, self-will, and egotism. Let goodwill command your conduct. Be comrades with the children; keep their confidence; enter into their sports and studies. Teach them early to say not so much "I" and "mine", as "we" and "ours". Teach comradeship and democracy in the schools. Let the teachers respect their pupils, appreciate the good in them, look always for good, draw it out and encourage it. Let them use the persuasion and authority of noble character; let them be friends with their pupils in school and out.

Let us be comrades in business. Honest business is social service. Let us then deal with each other as friends, or even as partners. Let us give fair measure, and choose to pay fair prices and wages. Let employers treat their men as their fellows; honor them, consult them, trust them, work with them, not over them. Let them hold not diverse interests but a common interest. The world wants such captains of industry, upright, loyal, humane. Let the leaders show comradeship and men will everywhere respond to it.

Widen the area of comradeship into new circles. Belong to some club or society. Be faithful to it; add your efforts and influence to make it succeed.

Do not stand aside as a cynic, or despair of your city and country. Join a party or organization of reform, and help make the town or nation better to live in. Put off your selfish reserve and join hands with your fellows.

Join some church if you honestly can; add your goodwill to every human effort which makes the church worthier; add your life to the forces that run to make a better world.

Travel as a friendly man wherever you go; make new friends; trust men as often as possible; be glad at every glow of kindly feeling that warms your heart; look for good and not for evil in all kinds and conditions of men. Find out their best thought. The humblest may teach you something. Praise whatever is good. Carry the signs of a new Freemasonry. You shall make fast the ties which bind the world; you shall help to put an end to war.

Do not doubt that good comradeship is the life of religion. "Where love is, there God is". When the final accounts are reckoned up, the highest of commendations will be: He was a good comrade, true, generous, honest, loyal, friendly, and helpful.

Our Duty

If we are true to our trust, a new policy must be adopted. The open door is not enough—we must stand outside it. Possession is valueless, unless it be proclaimed. Christianity would have perished had Jesus remained in the wilderness, or on the hills apart. It lived because he voiced it on the highway in the ears of the multitude. And we must get our principles before the world. If men will not hear us in the church they must hear us outside the church. If they will not seek us out we must seek them out. If they will not come to the spring of truth, we must pipe its waters to some public fountain. If they will not see they must be given a chance to sample.—*From C. W. Casson's "Paragraph Pulpit".*

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

Independent Congregation
Dunkirk, N. Y.
Rev. Geo. L. Sprague
Minister

The Independent Congregation dedicated its new church home in memory of the faithful service of Rev. E. P. Adams, "The Adams Memorial" on Sunday, Nov. 24th. It was an occasion of great rejoicing for this congregation which has worked under so many difficulties for twenty-seven years. The services were an inspiration to all workers for the cause of a Liberal Gospel in this city, and they left an impression which must surely further the influence of the congregation in the community. Two hundred and seventy-five people heard the sermon by Rev. F. C. Southworth on "The Church of the Living God" in the morning, and three hundred and fifty crowded the church to listen to Rev. T. R. Slicer's sermon on "The Function of the Church in Modern Society" in the evening. Both sermons brought a message suited to the needs of the church and community, and the conviction is strong here that a new era of usefulness has opened for the Independent Congregation. The new church is of the Grecian type of architecture, simple and beautiful in outline. The interior is simplicity itself, but in this respect consists its attractiveness. It is cheerful and seats comfortably nearly 300. It is a very complete building in every way, having a large basement for Sunday School and social purposes, is heated by steam, and fitted with double lighting fixtures for natural gas and electricity. The building is located on one of the finest corners in the city, the new Public Library and the Brooks Memorial Hospital standing on two of the remaining corners. The property is valued at $25,000 and is all paid for but $6,500, $500 of which will be paid in the near future. This congregation has demonstrated what a small church can do when they set to work earnestly to achieve a given object. This church is now a stalwart member of the Unitarian vanguard of liberty in religion dedicated to service for the good of humanity. The simple platform of this congregation and the dedication words of the congregation follow.

DEDICATION.

In sincerity of mind, firm in the faith that "God hath yet more truth" to be revealed through nature and man, and rejoicing in the enlarging freedom of the truth, we dedicate this buildiug to the worship of the God of Truth.

In holy aspiration of soul, with faith in the ultimate victory of right in the home, society and nation, we dedicate this building to the worship of the God of Right.

In humility of spirit, mindful of our weakness, but thankful for the good in human nature, and for the tender ministry of kindness, we dedicate this building to the worship of the God of Love.

May our dedication of this building to the worship of the God of Truth, Right and Love, and to the realization on earth of true Brotherhood, be also the sincere consecration of our lives to these exalted ideals

May we come to this place to find in the reverent exercise of public worship, comfort in our weariness, an uplift of heart in our discouragement, inspiration to right living in hours of perplexity.

May we bring to this place of worship the reverent mind, the receptive heart, and the clear conscience, that so we may be strengthened for the duties of home and daily occupation

May the stranger, the discouraged, and the lowly who enter this church of the Open Door, find the door of our hearts opened in welcome, sympathy and recognition.

THE INDEPENDENT CONGREGATION.

The Independent Congregation is a religious society in fellowship with the "National Conference of Unitarian and other liberal churches."

Its Cardinal Principles are: I. Character before creed. II. Religion with liberty. III. Religious thought adapted to the facts of modern knowledge. IV. Unity of purpose with individuality of opinion. V. Perfect sincerity.

Its object is: To promote the cause of truth, righteousness, love. It gladly welcomes to its fellowship all of whatsoever creed who are in sympathy with its principles and purpose.

Our Covenant: We whose names are herein subscribed being in sympathy with the above

stated principles and purpose of the Independent Congregation do unite ourselves for the furtherance of the same.

First Unitarian Church
Philadelphia, Pa.
Rev. C. E. St. John
Minister

On the 15th of September, Rev C. E. St. Jonn began a three months' engagement with the First Unitarian Church of Philadelphia. On Monday, Nov. 11, at the annual meeting of the society, with the largest attendance that has been known for several years, a unanimous call was given Mr. St. John to enter upon the permanent pastorate. A committee was appointed to wait upon Mr. and Mrs. St. John and bring them to the meeting. Their entrance was greeted by great applause, and the call extended by Mr. Horace T. Potts, their president. With brief remarks of appreciation and affection, Mr. St. John accepted the call, and the meeting resolved itself into a happy reception to the new pastor and his wife.

Canada

Rev. C. J. Street, of Sheffield, says that the conditions of the Unitarian churches in Canada and the United States are very encouraging. The possibilities in Canada, he adds, are simply immense. "I believe that untold developments are likely to occur in that vast continent," says Mr. Street. "I believe the United States has had the last century in which to make its name and career. With regard to our churches, every one of those I visited is in a healthy and flourishing condition."—*The Inquirer*.

The Independent Cong. Soc'y.
Bangor, Maine
Rev. Alva Roy Scott
Minister

The church building has been put in thorough repair—the outside painted, the interior walls redecorated, new cushions, new carpets and new windows of opalescent glass. The whole effect is in keeping with our stately colonial edifice, A new organ of size suitable for both church and recital music will be installed early in January. Nearly $11,000 will be expended, practically all of which sum has already been subscribed. About $500 was spent last spring in repairing and refrescoing the Memorial Parlors as the parish house is called. The reopening of the church on Sunday, Nov. 10, was the Annual Reunion Day. A part of this service is the communion and a memorial to members deceased within the church year. The subject of the sermon was "A Memorial Heritage." Notwithstanding the heavy rain there was a large congregation. The Women's Alliance which meets alternately for study programmes and practical work had fifty-five women at its opening meeting in October. The people are greatly rejoiced over the success of their undertakings.

First Cong. Parish
Harvard, Mass.
Rev. J. P. Sheafe
Minister

On Oct. 30 the parishioners gave Mr. and Mrs. Sheafe a very pleasant surprise, it being their thirtieth wedding anniversary. After an informal reception a very substantial token of appreciation and good will was presented. With music and refreshments the evening passed all too quickly and every one felt that another bond of sympathy and affection united pastor and people.

Barnstable, Mass.

The Second Union Conference of Unitarians and Universalists convened in the Unitarian Church, Barnstable, Mass., Wednesday, Nov. 6, a goodly number of delegates manifesting much enthusiasm in this new departure. Owing to sickness and being quarantined at his home, deep regret was manifested at the enforced absence of the efficient secretary, Rev. H. L. Buzzell. A cordial welcome was extended by the pastor of the church. Rev. W. C. Adams, and at the midday hour the delegates gathered round the banquet tables and partook of the abounding hospitality so characteristic of our Cape Cod churches. Rev. C. B. Lynn, formerly of Hyannis, was a welcome guest and he was impressed into the service as the presiding officer. He was most felicitous in presenting the speakers, and, when the spirit moved him to utterance there was the byplay of wit, wisdom and cogent logic. The several papers presented evinced careful preparation. That by Rev. F. Preston of Brewster, on "The Mission of the Unitarian Church" moved along sociological lines, although not outlining a definite program. Next in order, Rev. T. W. Illman of Taunton, voiced "The Mission of the Universalist Church." With trenchant analysis and masterly grasp of the problem he unfolded the psychology of the new Universalism, Incisive, clear cut, positive in affirmation of the Larger Hope, he won the hearts of all present. From a different angle of vision Rev. A. Varley of Yarmouth took for a theme, "Our Common Congregationalism." It was a

pleasure to listen to a Trinitarian Congregationalist as he unfolded the synthesis of a working faith for the three denominations represented, and his presentation found ready acceptance. At short notice Rev. N. S. Hill substituted for Rev. H. L. Buzzell, and proceeded with the topic assigned, "The Future of the Liberal Church." Gripping the subject, but wasting no time in chasing rainbows, he accepted the Broad Church as an inheritance, but suggested the moral imperative of adding depth and comprehensiveness. Work and sacrifice in behalf of the church's spiritual faith, and ours will be the American Catholic Church. The last address was delivered by Rev. L. G. Wilson of Boston, recently appointed secretary of the American Unitarian Association. It was fortunate that we could listen to an official message, irenic in tone, fraternal in spirit, suggesting that the Liberal Christian denominations are called upon to do specific work, each after its law of denominational inheritance. This novel conference, seeking affinities of faith and a common purpose, illustrates the pervasive spirit now seeking larger expression: "In essentials, unity; in non-essentials, liberty; in all things, charity."

First Unitarian Church
Lawrence, Mass.
Rev. S. C. Beane, D. D.
Minister

Impressive services marked the observation of the sixtieth anniversary of this church. The services were conducted by Dr. William D. Lamb, one of the original members, and the church was thronged. The anniversary address was delivered by Hon George A. Walton, one of the founders of the church, who has for many years being a leading educator and author of school books. Mr. Walton's address dealt with the history of the church and the principles of Unitarianism. During the winter of 1846-47 a meeting of twelve Unitarians living in Lawrence was called by Dr. William D. Lamb at his office. Eleven came and subscribed enough money to meet the expenses of religious services for six months. Rev. Henry F. Harrington became the first minister. To him more than to any other person is the city of Lawrence indebted for the economy and excellence of its school system. Gen. Henry K. Oliver was one of the leading members, and served the church with great liberality as organist and chorister. In 1850 the church was dedicated. Mr. Walton gave interesting sketches of former ministers, and told some effective anecdotes. The address not only recalled a worthy past, but looked forward to continued service in the future. Music for the occasion was rendered by an enlarged chorus. The ministers of this church have been: Revs. Henry F. Harrington, William L. Jenkins, James H. Wiggin, James B Moore, Charles A. Hayden, D. D., Edmund R. Sanborn. Henry F. Jenks, George H. Young, Thomas S. Robjent, and Samuel C. Beane, D. D. Of the past ministers Messrs. Hayden, Jenks, Young and Robjent are still living.

Lynn, Mass..
Rev. Albert Lazenby,
Minister

A most interesting series of Sunday evening lectures are being given by Mr. Lazenby this season on "The New Theology," the special topics during November being: I. The Changed View of the Universe. II. How God Appears. III. The New Conception of Jesus. IV. The New Doctrine of Conversion. Dr. C. F. Dole is to give the address of December 1 on "Our Social Gospel."

Mr. Lazenby conducts an adult class in connection with the Sunday school, taking up with them the teaching of eminent Unitarian writers. He also is giving a series of Bible Talks at the Public Library on Wednesday afternoons on the Life and Times of Jesus; also a series of evening literary lectures at the Public Library, his topics being, "John Ruskin and Modern Socialism," "William Morris and the Earthly Paradise," "Tolstoi, the Prophet of a Newer Day," "Walt Whitman, the Poet of Democracy," "John Greenleaf Whittier, the Poet of the People," "James Russell Lowell, the Poet of a People."

All Souls' Church
Roxbury, Mass.
Rev. H. T. Secrist
Minister

Three special services were held at the church on Sunday afternoons in November. These services are made possible by the help of the Women's Alliance. Mrs. Stevenson and Mrs. Isham are a committee from that body to help arrange for them.

The music consists of the organ music by Miss Katharine L. Clark, and of selections by different singers for each Sunday.

A short address was given each day by the minister. These addresses were upon one theme. The outline is here given: "Man"—November 3. Whence? November 10. What? November 17. Whither?

North Unitarian Church
Salem, Mass.
Rev. George D. Latimer
Minister

Since the resignation of our Pastor, Rev. Geo. D. Latimer, and the return of our people from their summer homes, we have been listening to several candidates who have filled the pulpit most acceptably. Rev. Theodore D. Bacon has finally been called and begins his pastorate this month. He is the son of the well-known Leonard Woolsey Bacon, and belongs to a long and distinguished line of Congregational divines. The work of our Church Alliance is going on with encouraging prospects for the future. We have held two meetings—the last a union meeting of the three Unitarian Church Alliances. At the latter Rev. Benjamin F. Bulkeley, of Beverly, Mass., gave an earnest address to a large audience.

Our one hundred and fourteenth meeting of Essex Conference of Unitarian Churches was held at Gloucester, Mass., October 30th. The principal speakers were Rev. Samuel McChord Crothers, of the First Parish Church, Cambridge, Mass., and Rev. Howard Nicholson Brown, of Kings Chapel, Boston.

Channing Church
Newport, R. I.
Rev. W. S. Jones
Minister

A meeting of the men connected with the Channing Memorial Church was held Monday, November 18th, at which the Channing Club was organized, with the object of promoting "liberal religions and social spirit in the community, and all men in sympathy with this object are eligible to membership.

There was a large attendance, and Rev. William Safford Jones, the minister, was chosen temporary chairman, and Mr. Duncan A. Hazard temporary secretary. Mr. Jones spoke of the purposes of the proposed organization, to draw together the men of the church, to strengthen the common life of the parish, and to upbuild the religious and social life of the community.

The following officers were elected:

President, Frank W. Greenlaw; first vice-president, Captain C. G. Calkins, U. S. N.; second vice-president, Herbert W. Lull; secretary, William R. Harvey; treasurer, Thomas B. Congdon.

Five members will be chosen by the president to act with the officers as an executive committee.

Four stated meetings will be held during the year on the third Monday evening in November, January, March and May, the November meeting to be the annual meeting, and the May meeting to be ladies' night. The club will have a special dinner Monday evening, December 16.

Cong'l Unitarian Society
Andover, N. H.
Henry G. Ives
Minister

The Ladies' Industrial Society of this parish has just held the most successful fair in its history for twenty-five years; $150 was cleared. The monthly church suppers have also become so popular that it is impossible to feed all at once. Either the children have to eat first or wait until half-past seven. The Catholic children are coming to them now, and a mother, a most praiseworthy washerwoman, was quite sorry that the last one was held on Thursday. Her children could not eat meat.

This has furnished another argument for building a church with parlors for the ladies. The present prospects seem good for the parish deciding soon that this must be done. While we shall probably only try to get a $3,500 building, it will be necessary to ask some of our outside friends to help us in this step. Our village consists almost wholly of working people. Three friends in Boston have already given $100 each, and the Cambridge, Mass., Alliance promised $50.

The two great arguments for a church building here instead of our present hall over the grocery store, are that:

1. This Society has the only settled minister for four miles around.
2. Proctor Academy is here.

Andover would be a good place from which to do some van work, and several New Hampshire ministers would help in it. Proctor Academy boys could look after the horses.

Church of the Unity
St. Louis, Mo.
Rev. G. R. Dodson
Minister

Under the guidance of the Higher Critics, Unity Club last year studied the evolution of the religious life in Israel, the growth of that people's literature, and the influence of the prophets in transforming a national into a universal religion. This year the lectures and discussions are dealing with the far more difficult subject of the origins of Christianity and the gradual formation of the Catholic Church. What is proposed is a purely historical study

of the movement of thought and feeling from 200 B. C. to 300 A. D.

Rev. Mr. Dodson is giving the following series of lectures in this connection, his topics being:

October 6, 1907, the World into which Christianity came; October 20, the Gospels and the Background of the New Testament; Novem- 3, the Acts of the Apostles; November 17, the Epistle to the Romans; December 1, the Epistles to the Corinthians; December 15, the Revelation; January 5, 1908, the Gnostics; January 19, Early Rivals of Christianity; February 2, History of the Biographies of Jesus; February 16, Stoicism and Christianity and their Influence on the Law; March 1, Evolution of the Doctrine of the Trinity; March 15, Evolution of the Catholic Church.

Church of the Messiah
St. Louis, Mo.
Rev. John W. Day
Minister

A most interesting program for the winter's work has been arranged by the Eliot Alliance committee connected with this church on "The Teachings of Jesus Considered with Relation to the Ideas of His Time and the Writings of Paul." The purpose of the lectures will be to assist the general reader of the New Testament by noting the portions of the gospels most clearly reflecting the mind of Jesus, and indicating the entrance of after thoughts. They will try to show how far Christianity is the product of the teaching of Paul and how near we can come to the influence of the Master himself. The aim will be to obtain a perspective, avoiding minute and technical treatment. The topics are:

1. The Main Ideas of Religion Before Jesus and His Use of Them; 2. The Period Between the Gospel and the Gospels; 3. The Individuality of the Gospels; 4. The Parables of Jesus; 5. The Cleft Between Paul and Jesus; 6. The Accordance Between Paul and Jesus.

If a man wants happiness he will soonest get it by thinking no more about it and seeking out some way of making himself useful to his fellowmen. Then he will wake up some morning and find himself happier than he ever dreamed that he could be.—*I. W. Chadwick.*

New Books

RELIGION AND HISTORIC FAITHS: by Otto Pfleiderer, D. D., Professor in the University in Berlin. Translated from the German by Daniel A. Huebsch, Ph. D. New York. B. W. Huebsch. $1.25 net.

Dr. Pfleiderer's consent to have his lectures delivered to the students at Berlin, published now in book form is a real boon to all students of religion of the modern spirit. The lecture program insures rapid movement and graphic comprehension of principles and facts without the fatigue of carefully accumulated details of evidence and argumentation, yet with the momentum of a thoroughly equipped scholar's mastery of material. His last year's volume on the Origins of Christianity was perhaps the most effective presentation of a large range of modern research yet published, and this review of the relation of "Religion to Religions" has points of even greater satisfaction. He begins with three chapters of succinct discussion of the issues of the philosophy of religion, which may prove rather severe reading for many to whom the later chapters will have attraction: yet of richly suggestive value. The fourth chapter on the "Origins of Religion" may at some points meet challenge, on the other hand, from some deeply versed in the lore of social evolution. His insistence that magic and fetishness invariably represent degeneration of earlier elements seems to us well-taken but will not meet universal acceptance.

The rapid review of the great world religions, the Religion of China, the Egyptian Religion, the Babylonian Religion, the Religion of Zarathustra, Brahmanism and Gautama Buddha, Buddhism, the Greek Religion, the Religion of Israel, Post-Exilic Judaism, Christianity, Islam, is certainly a most valuable contribution. There is wholesome surprise for the average reader to discover how much of noble ethical thought and aspiration antidates our own scripture and that the moral passion of Hebrew prophesy was not an absolutely isolated and unrelated phenomenon in the evolution of civilization. Dr. Pfleiderer does not minimize indeed the exceptional quality of the Hebrew ethico-religious development and while his chapter on Christianity may not seem to all the most satisfactory of his book, his lining out of the relation of the Christian faith to the world-movements of religious progress is rich in

reverence and exalting suggestion. Without having access to the original German one is forced not seldom to suspect some inadequacy in translation, and wish at any rate that the lyric passages from the German poets had fallen to more graceful treatment.

HEROES AND HEROISM IN COMMON LIFE: by N. McGee Waters. New York. T. Y. Crowell & Co. $1.25 net.

Dr. Waters has two good enthusiasms—the outward world and the poetry of Wordsworth. He writes with much grace on imagination-winning topics: "A Garden of Old Fashioned Flowers", "The Old Minister", "The Idyl of the Cornfield", "The Old Man of the Mountains", etc. His manner of writing is pleasant, but he is an inveterate preacher; and however idylic his beginnings he invariable falls into the "1, 2, 3" of moral and spiritual application. His preaching is good stuff on the whole, not spoiled by over-orthodoxy.

THE RELIGION OF THE OLD TESTAMENT: ITS PLACE AMONG THE RELIGIONS OF THE NEARER EAST: by Karl Marti, Professor of Hebrew and of Theology at the University of Bern. Translated by Rev. G. A. Biememann, M. A. New York. Putnam's Sons: 1907: (Crown Theological Library Vol. XIX.)

This study of Hebrew religious development is thoroughgoing, if brief. It presents a most lucid summation of the results of latest scholarship, and the directness of its lines of development is masterly. The stages of this development are: I. The Nomad Religion. II. The Peasant Religion. III. The Religion of the Prophets. IV. The Legal Religion. Interest inevitably grows in the process of advancement. The earlier chapters are scholarly—and very dry. The chapter on the "Religion of the Prophets" is more human and holds the interest closely. Its insistence on the focus of significance as lying on the ethical import of prophesy is finely made, though some may question whether the discovery of "individualism" and "universalism" in Isaiah and Jeremiah is not carried too far. The analysis of the nature of the legal religion is vivid and compelling; and a closing chapter "Retrospective and Anticipative" defines in terms almost eloquent (perhaps, too, less scholarly) the relation of Jesus to the religious development that had preceeded him. The translation gives the impression of accuracy, though a repeated grammatical slip ("different *to*") brings uncomfortable surprise.

COMRADE JOHN: by Merwin—Webster. New York. Macmillan Co. $1.50 net.

This is a story distinctly after the modern manner. Plenty of things happen—the characters are robustly fashioned, there are ethical issues involved that have plausible invitation, the plot is freshly original and there are genuine thrills. Yet the substance of the story is wholesome and it is well told. Our immediate interest is enlisted through the cleverness of its satire on certain recent religious fads—and "fakes". The hero's counter is a shrewd combination of Dowie and Mrs. Eddy, as popularly conceived; his revenue-producing religion is very ingenius and his show-business schemes boldly devised. The hero is an original genius whose specialty is showman's architecture: the heroine is a very modern girl athirst for the excitements a "looking-glass country" (suggested by the wonder-dreaming Alice) who nearly falls victim to all sorts of ignominy from which the hero affords original methods of salvation. Surely the book makes exceeding good reading—and a thing or so to think about from the religionist's point of view.

THIS MYSTICAL LIFE OF OURS: A Book of Suggestive Thought for Each Week Through the Year: from the complete works of Ralph Waldo Trine. New York. Thomas Y. Crowell & Co. $1.00 net.

A good many people like the sort of thing which this book represents. The publishers announce that one hundred thousand copies of "In Tune With the Infinite" have been sold since its first production, and Mr. Trine's other books have not lagged on the market. There is much thoughtfulness, and that dash of mysticism that lies just behind the substance of thought to be found in them all; much tender and graceful play of the feelings, much very wholesome optimism that is the very soul of essential religion: some things also that just elude the boundary line of the inanely incomprehensible. This book is on the whole a happy selection of the most sane and happy of Mr. Trine's writings. The topics are varied and the themes inviting. 'New Thought" is nine-tenths good and thoroughly good, though a bit thin sometimes in its over-dilution of Emerson; the superfluous tenth is sufferable surely when so graciously presented as in the books of this prophet: and he has narrow range of intellectual sympathy indeed, who could turn these pages week by week and miss of some exaltation of spirit.

A CHRISTMAS ANTHOLOGY: Carols and poems old and new, culled from many sources, in celebration of Christmas-tide. 50c. net.

A TENNYSON CALENDAR: Compiled by Anna H. Smith. 50c. net.

THE IDYLLS AND THE AGES: A Valuation of Tennyson's Idylls of the King, elucidated in part by comparisons between Tennyson and Browning By John Franklin Genung. New York. Crowell & Co. 75c. net.

The Crowell house certainly knows how to make attractive books for the Christmas holidays. These little volumes are all exceedingly tasteful, without being over-dainty. The Tennyson Calendar, uniform with the Browning and Emerson calendars of earlier years, is full of felicitous selections tastefully grouped; The Christmas Anthology is a very happy conceit well carried out, in the gathering of things old and new, and all worth while, into a net of graceful texture. Dr. Genung's book is of more original value, of course; those who know his monographs on Job and In Memoriam will welcome this little volume of different character from the earlier ones indeed—yet a suggestive contribution to thoughtful criticism.

Dr. G. Stanley Hall says of Mrs. Bishop's new book entitled "*Seventy Years Young*": "It is seldom that I take the time to read a book that is not in direct line with my own work, but I read Mrs. Bishop's through with interest and great pleasure. It is timely and practical. Unquestionably, the overcoming habits, as therein set forth, is the best means of preventing old age" At all bookstores or of B. W. Huebsch, Publisher, New York, $1.20 net; by express $1.30.

Faithfulness is in its nature reciprocal, and our own faithfulness consists far less in any sort of acts or confessions than in the resolute shutting out of all distrust every time it would approach us in the manifold dfficulties and injustices of this life—*Carl Hilty.*

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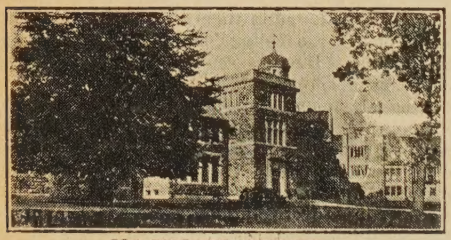

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"ONE person I have to make good: myself. But my duty to my neighbor is much more clearly expressed by saying that I have to make him happy--if I may."

—From R. L. Stevenson's *Christmas Sermon.*